THE AMERICAN MISSION IN EGYPT

1854 to 1896

BY

ANDREW WATSON, D. D.

SECOND EDITION

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MEDITERRANEAN SEA
MOUTHS OF THE NILE
Boorlos Lake
Damietta
Port Said
Rashid
Abu Kir
Ramleh
Alexandria
Lake Mareotis
Damanhur
Tal el Barud
Kafr ez Zaly
GHARBIYAH
Mansaleh Lake
Belkas
Shirbin
Talkha
Mahallah
Kaddaba
Birma
Tanta
Birket Sohag
Minuf
Menouf
Monsurah
Mansaleh
Salahieh
Suez Canal
Birket Ballah
Ismailliyah
Birket Timsah
GOSHEN
Bitter Lakes
Canal
Suez
Ain Musa
El Arish
JERUSALEM
Dead Sea
Gaza
SYRIA
BAHEIRAH
Natron Lakes
Dair Baramus Monastery
Amba Bishai Monastery
Mar Macarius Monastery
Kafr-Bilimin
Ashmuno
Shebbengah
Tukh
Belbais
SHARKIYAH
KALYUBIYAH
Kalyub
CAIRO
MOKATTAM
Pyramids of Gizah
Gizah
Tura
Hilwan
EL GIZAH
Bedrashain
Sakkarah or Memphis
El Ivat
Abusir
Fidimin
Birket El Korn
Abgeeg
Madinet el-Faiyum
At feeh
EL FAIYUM
Wasta
Suft
Bush
Beni Suef
BENI SUEF
Bibeh
Dair Mar Antonius
Dair Mar Bulus
El Fent
Sofuniyah
Atf Heidar
Kom Akhdar
Janbadi
Beskaluna
Hilwah
Kom Matai
Dakur
Kesh
J. ET TAIR
Maghagha
Sharunah
Gerabia
Abu Gurg
Beni Mazar
Matai
Kasr Baooti
WAH EL BEHNESA
Little Oasis
EL MINYA
Amudein
Suft el-Laben
Minya
Nezlet Sultan
Sawyet el-Amwat
Nezlet Hauzawi
Beharg
Abu Kerkas
J. AHMAR
Tubiya
Beni Ahmadi
Sultan Bash
Hurr
Bishadun
El Hara
Dair Abu Hennis
Basha
Dair Basha
Dair Muizz
El Amarna
Beni Kurrah
Beni Shakeir
Beni Mohammed
Hammam
Beni Alieg
Wasta
ASYUT
J.DUKHAN
J.SERBAL
J. MUSA (Mt. Sinai)
Thaur
J.EZ-ZAIT
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Muweilah
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MAP OF
EGYPT
Engraved from latest information and surveys to illustrate
THE HISTORY OF
THE AMERICAN MISSION IN EGYPT.
Published by the United Presbyterian Board of Publication.
Population, nearly 10,000,000
Towns marked thus +, mission stations
Scale of Miles.
0 20 40 60 80 100
Girga
Farshut
Kena
Kosair
Abnub
Kuft
Kus
Nakadah
Kurnah
Maris
Luxor (Thebes or No)
Erment
Matanah
Esna
Azaimah
El Kab
Edfu
Kom Ombo
Darau
Aswan (Syene)
1st Cataract
Siket Jebeli or Siketat
Berenice
Ras Benass
Kalabshee
Tropic of Cancer
Sabooa
Derr
Korosko
Ibrahim
Toski
Abu Simbel
Gharbiyah
2nd Cataract
Wadi Halfa
Samneh
Kasr
El Khargeh
Wah el Gharbiyah
WAH
EL KHARGEH
Menshiah
Aznakur
Belyana
Hiw
Denderah
Bahgurah
Nagr Hamadi
Aswan
Darau
Kom Ombo
Edfu
El Kab
Esna
Matanah
Erment
Luxor
Maris
Kurnah
Nakadah
Kus
Kuft
Abnub
Kena
Kosair
Farshut
Girga
Menshiah
Aznakur
Belyana
Hiw
Denderah
Bahgurah
Nagr Hamadi
Kasr
El Khargeh
Wah el Gharbiyah
WAH
EL KHARGEH
Kalabshee
Tropic of Cancer
Sabooa
Derr
Korosko
Ibrahim
Toski
Abu Simbel
Gharbiyah
2nd Cataract
Wadi Halfa
Samneh
Siket Jebeli or Siketat
Berenice
Ras Benass
Edfu
El Kab
Esna
Azaimah
Matanah
Erment
Luxor (Thebes or No)

PREFACE.

The General Assembly at its meeting in May, 1889, adopted the following resolution:

"That the Rev. Andrew Watson, D. D., be requested to undertake the preparation of a history of our Egyptian Mission, and that, when the same shall be prepared, the Board of Publication is duly directed to publish it."

On reading this Resolution in the Minutes of the General Assembly, my first impulse was to inform the subsequent Assembly that I must decline to accede to the request; preferring in an humble way to make history rather than to write it. This purpose continued with me until near the time for the meeting of the General Assembly in 1890, when some of my acquaintances in the ministry in America, where I was at the time on furlough, and some members of the Board of Foreign Missions dissuaded me from carrying it out, and urged me to undertake the work contemplated in the resolution. Late in the year 1890 I returned to Egypt, and for seven months was fully occupied in the Theological Seminary and other Mission work, so that I found no time to do anything more than to begin to gather material. Mrs. Barnett kindly lent me the daily jottings of Dr. Barnett and the copies of his letters written during the period from 1855 to 1859. Dr. McCague also supplied me with a few items. Mrs. Hogg also put into my hands the journals and copies of letters belonging to her husband, as well as part

of a memoir which she had begun to prepare at the request of the Missionary Association in Egypt; to which I am indebted for many pages of this history. I also received from my colleague, Dr. Lansing, valuable letters; and after his death, his son, Dr. J. McC. Lansing, gave me other documents which were found among his father's papers.

I have made use of valuable matter taken from Hughes' Dictionary of Islam, Paton's History of the Egyptian Revolution, and Khedives and Pashas, the American Encyclopedia and other books.

Rev. J. R. Alexander, D. D., kindly furnished me with various Mission Reports and other papers connected with earlier efforts to bring the Gospel to Egypt. I am also under great obligations to my colleague, the Rev. W. Harvey, D. D., for reading the whole manuscript and giving me valuable aid.

It was not until the vacation of 1893 that I was able to make a beginning of the work of writing during the month I spent in Ramleh. The following year the Mission allowed me to go to a cooler climate for a few months and thus I was able to make considerable progress. Little, however, was added during the brief vacation of 1895. The past summer, however, I spent about four months with slight interruptions at the History and brought it down to the end of 1894—the copying being done mostly by my wife, in the course of which she was often able to make important suggestions. It is due to her to say that without her stimulus and aid I doubt if the work had ever been finished.

The reader will notice that I have kept very closely to the duty imposed on me by the General Assembly, viz.: to prepare a "History of our Egyptian Mission." I have avoided almost every other subject connected with Egypt, however interesting it might be to the reader. Besides, so much has been written about this interesting country, its ruins, its climate, its products,

etc., and so much is known about them that there seemed to be no necessity to write concerning them for the information of my readers.

I wish to add, before concluding these preliminary remarks, that I make no pretension to literary merit. I have never written a book, and perhaps ought not to have written this. My excuse, however, is that others have urged me to do so, and in compliance with their persistent request, and that of the General Assembly, I have done the work. It has been my sole aim to give a true history of the work of the Lord in Egypt as carried on by the missionaries and agents of the United Presbyterian Church of North America, not for the praise of men but for the glory of God; while it is my earnest prayer that the book may be blessed as a means of increasing the interest of God's people in the spread of the Gospel, and the salvation of souls in the Nile valley in which my lot has been cast for the past thirty-six years. None will so readily notice mistakes and omissions as my co-laborers. Whenever either has been made it has been done unintentionally, and therefore may I not look for that charity that covers a multitude of sins?

ANDREW WATSON.

Cairo, February 15, 1897.

Regulations for Pronouncing Proper Names.

1. The vowels are pronounced generally as in Italian.
2. Every letter is sounded.
3. A vowel followed by two consonants is short.
4. Consonants are pronounced as in English.
5. S is always as s in this, and g is always hard.
6. The accent is always on the long vowel. Where there is no long vowel the accent is on the first syllable, or on the closed syllable nearest the last.

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The American Mission in Egypt.

CHAPTER I.

Introduction of Christianity into Egypt—Its extension up the Nile valley—Persecutions under Diocletian—The Egyptian Church and its leaders—The Royalists and the Jacobites—The introduction of Islam—The persecution of the Christians by the Muslims—The domination of Islam and gradual decline of Christianity—Destruction of Christian Churches and cruel treatment of Christians—The sad condition of the Coptic Church, and its need of spiritual enlightenment and evangelical truth.

The Christian religion was carried to Egypt only a few years after the ascension of its Founder. The contiguity of Egypt to Palestine, the intimate connection between the Jewish portion of the inhabitants of both countries, and the important commercial relations existing between them, facilitated the spread of the Gospel of Jesus of Nazareth to the Nile valley. Nothing is said in the New Testament about the persons who first related the story of the Cross in Egypt. It might have been that some of those from Egypt, who were present in Jerusalem on the day of Pentecost, went back to Alexandria filled with the Holy Spirit and told the wonders of that glorious day to their fellow-countrymen. We learn, at least, from Acts 18: 24, that a certain Jew, named Apollos, born at Alexandria, and most likely resident there for a long time, "was instructed in the way of the Lord," being "mighty in the Scriptures." He had doubtless received his knowledge of Christ and the way of salvation from a person or persons who were not fully acquainted with the doctrines of the evangelical faith; for it is said that when Aquilla and Priscilla heard him they took him unto them, and "expounded unto him the way of God more perfectly."

By an almost universal tradition, the Evangelist Mark is said to have gone down to Egypt and preached the Gospel with great success until he was beheaded. His head is believed by the Copts to have been buried in the place where the Coptic Church in Alexandria now stands. It seems more than probable, too, that the Apostle Peter spent a short time in Egypt, and went south as far as Old Cairo, from which, it is thought by some, that he wrote his first epistle, in which at the close he says: "The Church that is at Babylon, elect together with you, saluteth you, and so does Marcus, my son." It is entirely inadmissable to suppose that he refers to spiritual Babylon or Rome. In a sentence closing where he is speaking of persons in historic language, it is against the plainest rules of interpretation to understand him as referring to Rome. There is no evidence, either, and it is entirely improbable that he ever went to ancient Babylon, so far away in the East. To make a visit there would have taken a long time and would have been a great event in his life. Besides, there is not the slightest tradition that Marcus was ever there. But what can be more probable than that Peter made a visit to his relative Mark, who lived in an adjoining country, distant only a few days from Palestine, and with which there was daily and easy intercourse? It is well known that a part of Old Cairo, in which was the Roman garrison, was called "Babloon," and there exists to this day at that place a Coptic Church called the Church of Babloon. To me, then, it seems more than probable that the Apostle Peter was an important factor in establishing the Christian Church in Egypt.

When the Gospel was first promulgated in Egypt there was a large and influential colony of Jews in Alexandria, and considerable numbers in Old Cairo and at other points of the Delta, especially in the vicinity of El Mahalla El Kubra. As the first person to teach Christian truths in Egypt must have been Jews, they would naturally find hearers more easily among their kinsmen; and more especially as there seems to have existed there among the Jews a freer spirit of inquiry

Church of Babylon in Old Cairo.

than among the same people in Palestine, we may naturally conclude that the first converts were from the descendants of Abraham. Howsoever this may have been, it is clear from the records of history that the Christian religion was accepted by many in Egypt before the close of the first century, and the numbers rapidly increased among that naturally religious people until the Egyptian nation became Christian, and Christian churches filled the Nile valley far above the First Cataract. Abyssinia, too, whether through the Ethiopian eunuch's return to his country after his baptism or through others filled with a love of the truth, also accepted the Christian faith, and many of her people retain the Christian name and boldly defend a form of Christian doctrine to this day.

The Egyptian Church in Egypt passed through the fires of persecution as other Christians in the Roman Empire, and many suffered martyrdom for their unwillingness to deny Him who bought them with his precious blood. The persecution in Egypt was especially severe during the reign of Diocletian. Of this Milner says, on the authority of Eusebius: "Egypt suffered extremely. Whole families were put to various kinds of death; some by fire, others by water, others by decollation, after horrible tortures. Some perished by famine, others by crucifixion, and of these, some in the common manner, others were fastened with their heads downwards, and preserved alive, that they might die by hunger. But the torments in Thebes exceed all description. Women tied by one foot were raised up on high, and exposed naked, monuments at once of the inhumanity and indecency of the persecutors. Others were torn by the distorted boughs of trees; and these scenes continued some years. Sometimes ten, at other times thirty, sixty, and once a hundred men and women with their little ones, in one day, were murdered by various torments. The Christians suffered with the greatest faith and patience. There was even the appearance of joy and triumph among them, and to their last breath they employed themselves in psalms and

thanksgiving. In vain did relations, friends, magistrates, even judges, exhort them to pity themselves, their wives and children. They loved Christ above all, and bravely as well as humbly met death for His sake."

From the close of the second century of the Christian era to the time of the Muhammadan conquest, the history of the Egyptian Church is the history of the land itself. She had a large share in the controversies that interested, excited and rent the Christian Church into various sects and parties, and she had great influence in settling some of the most important doctrines of our common faith. She has honorable names on the roll of Church history.

Who has not heard of Athanasius, Macarius and Cyril? In the Nicean Council there were Saras, a Presbyter from the Lybian province; Euzarus, a deacon from Egypt; Achillas, a reader; Secundus, Bishop of Ptolemais; Pottamman, Bishop of Heraclespolis, and Paphmatius, Bishop of the Upper Thebaid. Dean Stanley, in "The Eastern Church," says concerning the Egyptian Church soon after the time of the Nicean Council: "The Alexandrian Church was the only great seat of Christian learning. Its Episcopate was the Evangelical See as founded by the Evangelist Mark. The Chair of St. Mark was and still is the name of the Patriarchal throne of Egypt. Its occupant was the only potentate of the time who bore the name of Pope. After the Council of Nicea he became the 'Judge of the World,' from his decisions respecting the celebration of Easter; and the obedience paid to his judgment in all matters of learning, secular and sacred, almost equaled that paid in later days to the ecclesiastical authority of the Pope of the West." "The head of the Alexandria Church," says Gregory Nazianzen, "is the head of the world. Athanasius was not only in name but in fact the representative of the Egyptian Church." So much can be said of the position, influence and learning of Athanasius, the head and representative of the Christian Church in Egypt, which still continued in many respects evangelical. Gradually, however, like other Eastern churches, she fell

from the gospel purity of doctrine and simplicity of worship into a greatly corrupted faith, and a gaudy, worldly ritual. Great importance came to be laid on fasting, hermitage and monasticism ; and the merits of Christ's life, sufferings and death, as the only justifying righteousness for the sinner, were little by little set aside or lost sight of. From the fifth century the controversy between the Royalists, who adhered to the creed of the Greeks, and the Jacobites, who were Eutychians, was vehemently maintained for more than a hundred years, the victory inclining more and more to the latter. The pacific policy of Zenos for a time restrained open warfare, but, in the succeeding reigns, the strife of arms was added to the strife of words, and bloody persecutions were carried out in manifest opposition to the true spirit of Christianity. Without success Appollinarius, at the same time Patriarch and Prefect, attempted by threatening and massacre to convert the Jacobite masses; but they, on the contrary, roused by their zealous bishops, returned defiance and hatred; and early in the seventh century all Christian faith in Egypt not Monophysite was regarded as heresy from Alexandria to Aswan. To quarrels with the Greeks succeeded quarrels with one another on various points—especially bitter on account of being among one another and in reference to matters not essential to salvation. Theodore and Themistius discussed the question concerning the wisdom of Jesus, the latter expressing the belief that Jesus was not omniscient. John, the Grammarian, affirmed that there were three Gods, and rejected the word unity from the doctrine of the being of God. In the fifth year of his administration as Patriarch from 611 A. D., John, the Almsgiver, made more converts by his activity in good works than by his zeal against the "Greek heresy"; yet he was not acknowledged as a genuine Patriarch, because he was appointed to the office by the Emperor, and followed the Imperial party when it was driven from Alexandria by the invading Persians. In the tenth year of Persian rule, the Patriarch was a true Jacobite. When the Romans regained power the Jacobite Benjamin

was displaced, and for a time the Church of Egypt had a ruler whose opinions were a compromise between the two, maintaining two natures in Christ but only a single will.

When the great strife between the Greeks and the Arabs took place, the Egyptians eventually, but secretly, inclined to the Muslim party—I do not say Muslim faith. It was doubtless their aim to get their revenge on the Greeks, with no intention, however, to put themselves under the Arabs. Yet it has been charged against them, with apparent justice, that their connivance with Amru and his army decided the contest in favor of the domination of the religion of Muhammad. But if they were promised amnesty, immunity and protection, the promise was not long kept. Within a century from the fall of Alexandria the hands of monks were branded and heavy annual imposts exacted from them, and such as refused to pay were scourged, outraged or beheaded, while many of the churches were plundered and destroyed. In the reign of the Kalif Hashim (724-743) the Jacobite dispute was revived by the restoration of some of the Greek bishops to their ancient Sees in Nubia, and bribes by one and the other as usual swayed the authorities in either direction. In 755 it was forbidden to any Copt or Egyptian Christian to hold any public office, even if he should embrace Islam. In the reigns of the succeeding Abbasside dynasty, the humiliations of the Christians were multiplied. The Kalif Mutawakkil compelled them to wear disgraceful articles of dress, and to fasten on their doors pictures of devils; and a century afterwards, the mad Fatimite Kalif, Hakim, prescribed for them the black robe and turban, and ordered them to wear suspended from their necks a heavy wooden cross; he also confiscated their churches and finally decreed their banishment. To save themselves from these cruel penalties, great numbers apostatized. No new proselyte was permitted to return to his family unless the members thereof should accept the Muhammadan faith; and, as many of the conversions were known to be feigned, the greatest strictness was required in the observance of Muhammadan forms. In succeeding

centuries the number of Christians steadily decreased. Many churches were converted into mosques. In 1301 A. D. the rage of the Mogreb ambassador at seeing a Christian riding through Cairo with all the state and retinue of a Muhammadan Effendi, led to the issue of an edict requiring all Christians to wear blue turbans, and forbidding them to ride on horses or mules. Fresh conversions to Islam were the result of this edict. In 1321 A. D., by a sudden and cruel conspiracy, the Muslim zealots destroyed simultaneously nearly all the Egyptian churches, many of which were razed to the ground. The Christians retaliated by burning in Fostat and Cairo a large number of houses, palaces and mosques. The punishment for these outrages, though it fell upon some of the Muslim fanatics, came with cruel severity upon the Christian offenders. Some were hanged, some burned alive, and permission was given to all Muhammadan subjects to rob and murder any Christian who might be found wearing the white turban. No government official was permitted to employ a Copt. At the public baths they were distinguished by a bill hung from the neck. As might be expected, many changes of faith resulted from this persecution, and at the end of the fourteenth century the condition of the Egyptian Christians reached its lowest point, at which it remained with but little variation up to the middle of the eighteenth century, when the Moravian missionaries began their work in the valley of the Nile.

When we consider the unjust and often cruel treatment endured by the Egyptian Christians for so many centuries at the hands of their Muhammadan conquerors, we are surprised that any remained to preserve the Christian name along the banks of the Nile. We cannot but extol their patient endurance and their tenacious adherence to a faith, which, though greatly changed since the fourth century, still had in it some of that truth which sprang from Calvary and was proclaimed abroad by the Apostles of our Lord. A people who had such tenacity of faith and such power of patient suffering for the Christian name, must have had some glimpse

of the light that illumines the soul and leads up to the throne of God. To help such a people to loosen themselves from the chains of superstition, and to come out of the dungeon of darkness into which their surroundings had imprisoned them, and lead them forth into the light and liberty of the Christian faith, is surely a duty and a precious privilege.

Great Pyramid, Seen Through Palm Trees.

CHAPTER II.

Various attempts in modern times to preach a pure Gospel in Egypt—and to secure a friendly intercourse with the Christians of the Nile valley from 1752–1854—The Moravians—The Church Mission Society Missionaries, and others.

The first recorded efforts to introduce into Egypt the pure Gospel, viz., that salvation is to be obtained through the merits of Jesus Christ alone, and that communion with Him by the agency of the divine Spirit is the source of life and all true happiness—were made by the Moravians, whose living faith has been attested in so many distant places of the earth by their works of humility, Christian endurance and brotherly love. They acted then, as ever, on the maxim, "The world for Christ," and having felt the deep obligation resting upon them in consequence of the Lord's communication to his Church to go into all the world and preach the gospel to every creature—they, according to the measure of their ability, and often as compared with others, far above it, sent forth missionaries of the Cross to the East, the West, the North, and the South. Not only did they seek the conversion of the non-Christian population, but they stretched out their arms of loving sympathy towards their suffering brethren in Christ. It was through impulses of brotherly love and sympathy that Count Zinzendorf cherished the desire of a better acquaintance and a closer spiritual communion with Christians of other divisions of the Church of Christ on earth, and specially longed to know more of the conditions of believers in Christ, residing in the Nile valley and away in the distant wilds of Abyssinia. He had heard of their trials, their temptations, and tenacious steadfastness in professing Christ in the midst of constant

ridicule and severe bodily suffering. He longed to know more about them, and, if possible, speak a word of comfort to them, and encourage them to a higher and holier walk with God. At his earnest initiative the Brethren appointed Frederick William Hooker, M. D., with the primary object of opening up missionary communication with Abyssinian Christians. He was directed to remain some time in Cairo for the purpose "of acquiring a competent knowledge of the Arabic language; to collect all possible information relative to the actual state of Abyssinia, and the best mode of visiting it, and to seek to obtain the good will and confidence of the Patriarch of the Coptic Church." He had already endured hardness as a good soldier of Jesus Christ in missionary campaigning in Persia, and could be trusted both as to prudence and zeal to carry out the desires of his Society and brethren, as well as to obey the last command of his divine Master. On the 8th of May, 1752, he embarked at London for Genoa, thence to Leghorn and Alexandria. Considering the circumstances of the time and place, we are not surprised at his feelings, as expressed by himself: "As we approached the Turkish provinces lying on the north coast of Africa, a sensation of horror came over me, and I felt my courage begin to fail; in my distress I fled for refuge to my gracious Lord and Master, beseeching Him to strengthen my faith, and to restore my confidence in Him; whereupon my composure and cheerfulness immediately returned." On the 1st of August, 1752, he landed at Alexandria, found a kind friend in a Mr. Brown, then English consul, who insisted on his making his house his home during the two weeks of his sojourn in the city. Of his visit to the Coptic Church in Alexandria he wrote: "One day I visited the Church of St. Mark, the only one which the Copts possess in Alexandria. It is without the walls of the city, adjoining the Jewish synagogue, and not far from the Greek convent. Its external appearance is unsightly, the structure being mean in itself and quite surrounded by other buildings so that the interior cannot be seen without artificial light, and, even

with the help of a couple of wax candles, the view, as may be imagined, is gloomy in the extreme. It brought powerfully to my recollection the subterranean caverns in which the first Christians were compelled to celebrate their religious rites. Portions of the church, which would however scarcely accommodate sixty persons, are railed off and provided with two pulpits of wood, and without steps up to them, so that, whenever it is deemed necessary to use them, a stool has to be brought to enable the preacher to ascend. My guide did not fail to point out to me the place in which no less a relic than the head of the Evangelist Mark is said to be kept."

In order to reach Cairo at that time Dr. Hooker had to ride along the sandy shore of the Mediterranean to Rosetta. This he accomplished in two days, where he engaged passage in an open boat which carried him to Bulac—the boat being sometimes carried forward with the wind, and sometimes, that failing, it was dragged by the sailors. On August 27, 1752, he entered Cairo for the first time, the pioneer missionary from the West. He thus describes what he saw and how he himself was dressed: "The dress which I had meanwhile assumed, in compliance with the fashion of the country, consisted of a flowing cloak of silk, under which was a colored vestment of camlet, loose red trousers reaching to the ankles and rendering stockings needless, yellow slippers and leather socks of the same color. My head was covered with a great fur cap, and my mustaches had already assumed a respectable appearance. Thus accoutred I rode into the city of Grand Cairo upon an ass. All this is prescribed by positive law; none but Muhammadans are allowed to ride on horseback, and they too, as well as Jews and Christians, are subject to particular regulations according to their rank and occupation, especially in regard to the covering of the head."

Dr. Hooker busied himself for some time in the study of the language, in medical practice, and in gaining a knowledge of the country, and the manners and customs of the people. He found several opportunities also of learning something of

Abyssinia, and the best route to be taken to reach it. He made the acquaintance of the Coptic Patriarch, who received him kindly and listened to him attentively while he related to him the efforts of the Moravians to spread the Gospel and to hold out the hand of fellowship and sympathy to Christians in various parts of the world. The Patriarch also gave him, a few days later, a letter in reply to the one he had delivered him from Count Zinzendorf. Subsequently, Dr. Hooker attended divine service at the Coptic Church, which he thus describes: "I found the congregation listening to a passage from the life of some saint. This was followed by a hymn, and this again by a performance of instrumental music, which consisted in the somewhat ingenious gingling together of two metallic plates accompanied by the strokes of two little wooden hammers upon some boards. Hereupon a young deacon, about ten or twelve years old, read a portion of S. S., after which one of the ecclesiastics chanted some words which the Patriarch, rising from his seat, read aloud to the people. The station of this dignitary during the greater part of the service was in a chair, in which he sat with his crozier in his hand and surrounded by the priests and deacons. Another passage having been read out of the Bible accompanied by a short comment, mass was performed in Coptic in the altar-room of the church, and this was followed by music of the kind already described. At the conclusion of the service all the church members passed by the chair, each one kissing the hand of the Patriarch who had stationed himself at the door of the 'Heikal,'* he in turn stroking everyone upon the face." Dr. Hooker also visited Constantinople in December, 1753, returned to Alexandria in July, 1754, and to Cairo in December of the same year, to find the city and suburbs in a state of anarchy and danger. Returning to Germany in 1756, and being joined by a Brother, Pilder by name, they came back to Cairo in 1756; and after two years' travel, during which Mr. Pilder studied Arabic, and they were joined by Mr. Cassart, they

*Temple, or Altar room.

left for Abyssinia but were shipwrecked on the Island of Husein, and came back to Cairo in July, 1759, and returned to Europe in 1761. From the year 1768 the Brethren gave special attention to the Copts. In this year J. Henry Danke was appointed to labor among them. He reached Cairo, March 5, 1769. The next year he went to Girga where, he says, he found the hearts of the Copts like stone. Hence he went to Behnessa, where he gained access to the hearts of the people and was blessed to the conversion of some of the Copts by the power of the Holy Ghost. He visited many villages between Benisuef and Minya, and was kindly treated generally by priests and people, though occasionally ignorance and superstition stirred up opposition against him. A certain Abd El Malak and Bishai Bashara were his fast friends and greatly enjoyed religious intercourse with him. He was a most godly, prudent and zealous man, and by his humble pious life, did much to recommend the simple, saving Gospel of Jesus Christ.

Mr. John Antes, another Moravian missionary, joined the Egyptian mission, reaching Bulac on February 10, 1770. He made several visits to Behnessa, somtimes alone and sometimes in company with other brethren, strengthening the faith and encouraging the hearts of those who had been the faithful friends of the late Mr. Dante. His headquarters were in Cairo, which then was governed on the principle of power and plunder. To show the state of things at that time he relates the following personal experience: "On taking a walk outside of the city one day, in 1779, I had the misfortune to fall into the hands of a Bey, who, in hope of extracting a large sum of money from me, treated me in a most cruel manner. On returning from a walk in company with the Venetian consul, we were observed by some Mamelukes belonging to Osman Bey. Two of the Mamelukes immediately came in full gallop towards us with drawn swords, followed by some footmen. They immediately stripped us of our fur coats, shawls, and whatever else we had about us of any value, demanding forty pounds

($200) and threatened to take us before their master unless we instantly gave them money. I told them we had no such sum about us, and taking out my purse offered it to them. They at first took it, but finding it contained only twenty-five shillings ($6.25) threw it back with disdain, saying, 'dahab, dahab,' i. e., gold, gold. I told them I had no gold with me, but if they would go with me to my house I would give them some. Upon this they cursed me, and being joined by ten more of the gang, they again demanded gold. I again answered that I had none with me. At last their chief accosted me, 'Go, you, home and fetch the gold, but we will keep your companion here as a hostage, and if you do not soon return I will cut off his head.' When I saw the poor man crying and trembling all over I could not think of leaving him in the hands of the tigers and escaping myself. I therefore told him to go, and fetch the money, and I would stay with them. He had scarcely advanced a few steps when the servants fell upon him and stripped him of the few remaining pieces of clothing he had left, so that he escaped nearly naked to the town. By this time the sun had set, and it began to grow dark; and as the Mamelukes durst not stay away from their master till my companion returned, one of them rode up to the bey and told him they had seized some Europeans from whom something might be got. The man soon returned with orders that I should be brought before the bey; and taking me between their horses they dragged me to the place where he was sitting. When I came near to him I addressed him with the usual phrase: 'I am under your protection,' to which, if they are not maliciously inclined they answer: 'You are welcome.' But instead of answering at all he stared furiously at me, and said 'Who are you?' I replied, 'I am an Englishman.' 'What are you doing here in the night? You must be a thief. Aye, aye, most likely the one that did such and such a thing the other day.' I replied, 'I was entering the city gates half an hour before sunset when I was taken by your Mamelukes and detained till now—and still it is not

Trees Along the Nile.

an hour after sunset, which is the regular time for shutting the gates.' Without replying he pointed to one of his officers to take me to the castle, a building at some distance out of town. Having given his orders for my removal I wanted to say a few words more, but was prevented by a horde of servants who are always glad to insult a European. One gave me a kick on one side, another on the other side, one spat in my face, while another put a rope round my neck made of the filaments of the date tree, which are much rougher than horse-hair. By this rope a fellow in rags was ordered to drag me along, and another on horseback armed with sword and pistols to guard me. Arriving at the castle I was put into a dungeon half under ground, a large chain was put around my neck, secured by a padlock, and the other end fastened to a piece of timber. Nothing could induce the servant to give me pen and ink to write to my friends in the city, though they furnished me with drinking water. In about half an hour the bey arrived with his retinue, lighted flambeaux being carried before him. He alighted, went up stairs into a room, sat down in a corner and all his people placed themselves in a circle around him. I was then sent for, unchained, and led upstairs by two men. On the stairs I heard the instruments for the bastinado rattle, and guessed what I had to expect. Upon entering I found a small Persian rug spread for me. This was a mark of civility only due to a gentleman, for the common people when about to receive the bastinado are thrown upon the bare ground. The bey again asked me who I was. 'An Englishman,' was my reply. 'What is your business?' 'I live by what God sends,' I said. He exclaimed, 'Throw him down.' I asked 'What have I done?' 'How, you dog,' answered he, 'dare you ask what you have done?' 'Throw him down.' The servants then threw me flat on my face, and with a strong staff about six feet long, having a piece of iron chain fixed to both ends, confined my feet above the ankles, when the two men—one on each side—twisting staff and chain together turned up the soles of my

feet, and being provided with what is called a 'corbaje' (or strap of hippopotamus skin), waited for their master's orders. When they had placed me in this position an officer came and whispered in my ear: 'Give him a thousand dollars and he will let you go.' I reflected that should I now offer anything he would probably send one of his men with me to receive it, and that I should be obliged to open my strong chest, where I kept not only my own money but that of others, and that all that was in it would be carried away. Being determined not to involve others in my misfortune, I answered: 'I have no money to give'—upon which he ordered them to begin. This they did at first pretty moderately, but I immediately gave up myself for lost, well knowing that my life depended entirely on the caprice of an unfeeling tyrant, and, after the many instances of unrelenting cruelty which I had heard of and seen, I had therefore no refuge but the mercy of God, and commended my soul to Him, and felt His support so powerfully that all fear of death was taken from me, and I could cheerfully resign my life into His hands. After beating me for some time, the officer again whispered the word 'money.' I again answered, 'I have none.' Then they laid on more roughly, and every stroke felt like the application of a red hot poker. The officer, thinking that though I had no money I might have some valuable goods, once more whispered to that effect. Knowing that elegant English firearms were at a premium with such persons, I offered a valuable blunderbuss mounted with silver, which I could get at without opening my chest. The bey observed me speaking to the officer and inquired what I said. On learning, he exclaimed with a sneer: 'Only a blunderbuss? Beat the dog.' Now they began to strike with all their might, and I thought they would beat me to death, and commended my soul to Jesus Christ, my Saviour. When at length the bey saw that no money could be extorted from me, he thought probably that, after all, I might in reality be a poor man, and, as I had done nothing to deserve such punishment, he ordered them to let

me go. I was now obliged to walk down to my prison, the chain being again put on my neck. Upon my asking the servant the reason for this precaution, since in the present state of my feet there was little danger of my running away, their reply was: 'The bey will have it so.' In about half an hour the messenger came with orders to bring me up again. The servants then took the chain off and carried me till I was near the door, when I was told to walk in, else the bey would beat me again. When I came before the bey he asked one of his officers: 'Is this the man you told me of?' The officer, stepping up to me and staring me in the face, as if narrowly to inspect my features, on a sudden lifted up his hands and cried out: 'By Allah, it is! Ah! this is the best man in all Cairo, and my very particular friend! Oh! how sorry I am that I was not here before to tell you so,' with other expressions of the same kind. The bey answered: 'Then take him. I give him to you, and if he has lost anything see to get it restored.' I had never in my life seen the officer, and soon perceived it was altogether a deception in order to get rid of me. Once more I was obliged to walk till I was out of the bey's sight, when the servants of my pretended friend took me up and carried me to his house, at a considerable distance. Here he offered me something to eat, and made up a tolerably decent bed, which was the more welcome to me as the greater part of my clothes had been torn off my back and I felt very cold. All I got returned was an old cashmere shawl. I asked him whether what happened to me was the boasted hospitality of his countrymen to strangers. I got nothing for answer but: 'Min Allah! Maktoob! Mukaddar!' i. e., 'It is from God; it is written; it is in the Book of Fate.' He however took nothing amiss, but anointed my feet with some healing balsam and tied rags about them. I then lay down and spent a very uncomfortable night, in great pain. In the morning he asked me whether I was acquainted with the master of customs, and when I informed him that he was my good friend he offered to bring me to him, and setting me upon an ass, himself

mounting a horse, we proceeded towards the city, accompanied by another soldier. On approaching the gate he told me to take off those rags, as it would be a disgrace for me to ride into town in such a condition. 'No disgrace to me,' said I, 'but to him who has treated me so shamefully.' 'Min Allah! Mukaddar,' was the answer again. When we arrived at the master of the customs house, he was shocked to see me in such a condition. I requested him to settle everything for me with my pretended deliverer, and summing up the fees, found I had to pay about twenty pounds ($100) for this piece of service; the whole farce being intended to play a little money into the hands of the bey's officer. His servants then carried me home and put me to bed. It was six weeks before I could walk on crutches, and for full three years after, my feet and ankles, which had been much hurt by the twisting of the chain, often swelled. I cannot refrain from mentioning, however, the great comfort I enjoyed from the texts appointed for the day on which the foregoing event occurred. 'I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

George Henry Wieniger, another of the Moravian brethren, reached Cairo August 28, 1774. At first he found great difficulty in learning the Arabic language, and on one occasion gave it up in despair. Dr. Hooker asked him whether he had laid the matter before the Saviour "Often," he replied. "Well," said he, "do it once more and I will pray with you. Our Saviour has said: 'If two of you shall agree on earth as touching anything that they ask, it shall be done for them of my Father which is in heaven.'" He says he followed Dr. Hooker's advice, and then made rapid progress, and in nine months from that date he was sent to Behnessa and was able to hold conversations with the brethren there, and was rejoiced to see the "Word of the Cross finding entrance into the hearts of not a few among the

Copts." He spent eight years alternately at Behnessa and Cairo, and whenever he left the former place he was accompanied at a considerable distance by over two hundred people, who seemed deeply attached to him. He relates an interesting incident of his experience with a Muslim. It was then strictly forbidden to converse with Muhammadans on religious subjects. "But one day," he says, "we were walking in a large garden on the banks of the Nile, when we met the proprietor, a man of high rank, who accosted us in a very friendly manner and asked us whether we were all brethren, and whether we had the same religion. On our replying in the affirmative, he turned to me and said: 'Why do you wear a beard, whereas your brethren do not? You must be a priest.' He would not believe me when I told him it was merely a matter of convenience, but replied: 'You are a priest; do not detain my soul. I have prayed to Almighty God to make me acquainted with a man who could tell me what I must do to be saved, and I have received the answer from Him that a man would come into my garden who would satisfy my desires on the subject. You are that man, I am convinced; tell me frankly whether I am right.' I inquired: 'Why not, as you are a Muhammadan, consult the priests of your own religion?' To this he rejoined: 'I am firmly convinced that we followers of Muhammad are not in the right way; there must be another way leading to salvation, and you must point it out to me. I am well aware that our lives are forfeited if our present conversation were known, but you have nothing to fear; I am an honest man; never a word shall escape my lips.' While making this urgent appeal to me he was so deeply affected that I was moved with the deepest compassion. 'Well,' said I, 'I will tell you what a Christian must do to be saved.' He then walked with me under a fig tree and said: 'Come, O man of God, here where I have so often prayed unto God; you must tell me what I must do.' With fervent prayer to the Lord for His blessing, I related to this benighted man what God had revealed to us in His Holy Word, dwelling at large on the

redemption which Christ wrought out for us by dying for our sins on the cross. The agha listened to me with much attention, and when I told him that Jesus had ascended up into Heaven before the eyes of His disciples, he lifted up his hands and exclaimed: 'O Jesus, who sitteth on the right hand of God, have mercy upon me; be also my Saviour.' This prayer he repeated several times, with tears of deepest emotion. Our Saviour graciously favored him with the assurance of pardon, and gave him a sense of peace. He frequently exclaimed with much fervor: 'Lord Jesus, I see Thy wounds. Thou art also my Saviour.' The following morning before daybreak we were not a little alarmed on seeing this Turkish nobleman with a numerous train before the door. I hastened to meet him, and asked him why he had brought so many people to our house. He replied: 'They are my Mamelukes; they know nothing; they are merely awaiting my orders in the street. I could not resist the impulse which I felt to come and see you and your brethren, nor could I sleep the whole night for joy!' We then had some very edifying conversation with him, and united in fervent thanksgiving to our Saviour for this signal proof of his mercy. As long as we remained in Egypt the man continued to approve himself a consistent follower of Jesus."

Besides the Brethren already mentioned, there were also a Mr. Herman and a Mr. Roller. Their work was of a desultory character—only two points seem to have been occupied, Cairo and Behnessa. But they visited Farshut, Benisuef, Manfalut, Ekhmim, Girga, Samalut, Kolassani, Kus, Abu Girgha and other places. Their instructions were: "Not to interfere with the ecclesiastical relations of the native Christians, nor to enter into discussion of polemical subjects; but in all their intercourse to endeavor to direct attention to the essence of Christianity, and to impart advice to such as listened to them according to the Scriptures and their own experience; and teach them how, by means of Jesus' merits, they might obtain rest for their souls, true holiness of life, and evangelical liberty, which leave the

conscience unfettered by human tradition." They strictly adhered to these instructions, and earnestly sought to turn the hearts of those who heard them to the Saviour for pardon, peace, and eternal life. How far they were successful is only known at present to Him who sees and knows all, but will be revealed to the praise of the glory of His grace at the last day. Surely if faithfulness and zeal have their reward, these Brethren who labored in Egypt during those troublous times will not be forgotten. They made no attempt to organize those who accepted their teaching for mutual edification or for work in the Master's cause, and, therefore, to the human eye, after half a century, nothing remained of their work. Whether it would have been possible then to have succeeded in effecting any sort of organization for the service of Christ, and for mutual profit, we cannot say. Their efforts began about 1752 and ended about the close of the century.

The second recorded effort to do foreign mission work in Egypt was in connection with the Church Mission Society. I cannot do better than to quote from the "Gleaner," published by that Society, the following account of its labors in Egypt from 1819 to the year 1849:

"After the overthrow of Napoleon, the Mediterranean seemed an open highway for missionary effort, and in less than three months, after the battle of Waterloo, the Rev. W. Jowett was on his way to Malta. He was to visit and to correspond with the ecclesiastics at the head of the different communions, Greek, Armenian, Coptic, Maronite, etc., with a view to the spread of education and the circulation of the Holy Scriptures. Among other places visited by Mr. Jowett was Egypt. He was there for some months in 1819, and in 1820, and again in 1823, and had much intercourse with the priests and monks of the Coptic Church, the Patriarch giving him letters of introduction to several of the convents, and he distributed many copies of the Arabic Scriptures. One of the most interesting results of his visits was the purchase of a remarkable manuscript translation of

the Bible in Amharic, the vernacular language of Abyssinia. This translation had been made a few years before by the French consul at Cairo, M. Asselin de Cherville, assisted by an aged Abyssinian monk named Abu Rumi. The manuscript consisted of no less than 9,539 pages, the whole written out by Abu Rumi in the Amharic character. It was purchased by Mr. Jowett for the Bible Society; and portions of it were printed, many thousands of copies of which were afterwards circulated by Gobat, Kraff, and other Church Mission Society missionaries in Abyssinia. The revision of this version for the Bible Society was one of the tasks of Kraff's old age, and it was finished only three years ago, (i. e., in 1879), and printed at the St. Chrischona Mission Press, near Basle."

At the end of 1825, five missionaries were sent by the Society to Egypt. These were: Samuel Gobat (afterwards Bishop of Jerusalem), J. R. T. Leider, Theodore Muller, William Kruse, and Christian Kugler. All five were Germans from Basle Seminary. Gobat and Kugler afterwards went to Abyssinia; the rest traveled up and down Egypt, visiting the Coptic schools, distributing portions of the Scriptures, and making known the true Gospel.

Subsequently they opened schools in Cairo—one for girls and one for boys. In 1833, a boarding school for boys was opened with ten pupils in attendance. In 1834, a small chapel was erected. In 1835, the mission was interrupted on account of a terrible visitation of cholera. In 1840, the mission reported six places in the city where religious services were held among the Copts, for the reading of God's Word, with the sanction of the Patriarch—who remarked on one occasion that it was better for his people to meet to read the Scriptures than to drink arak and commit sin.

In all these Eastern missions the Society's ultimate object was to reach the Muhammadans, but the difficulties of such a work at that time are illustrated by an incident recorded by Mr. Gobat: "A Turkish woman having married a Greek, had the mark of the Cross made on her arm.

Alexandria Harbor—from the Fort.

She was on that account arrested, and on confessing herself a Christian, was put into a boat on the Nile, and her clothes and ornaments having been stripped off and her hands tied behind her back, was thrown into the river and drowned."

In 1835 Muller retired, but Lieder and Kruse remained for many years. Little, however, was accomplished by the Church Mission Society at that time except the distribution of many copies of the Holy Scriptures, or portions thereof, and a beginning made in the education of the young. An attempt was also made to establish a theological school for the training of Coptic priests, but it is said that only one of the young men who were under training entered the service, he being the young priest who was subsequently appointed bishop of Abyssinia. The chief reason for want of success was stated by Bishop Gobat himself in 1850, just four years before our mission was begun:

"The missionaries seem to follow almost too strictly the plan on which the mission was begun, to seek the friendship of the clergy, especially the higher clergy, of the Eastern Churches, with a view of influencing them gently, in the hope that by slow degrees they would become convinced of their errors and themselves reform their respective Churches. But the system has failed, and I am convinced that it will ever fail with the several Eastern Churches, as well as with the Church of Rome. Individual conversions must be the aim, as the only means of prosecuting reformation." He further says, in regard to the results of the Church Mission Society's efforts in Egypt:

"Besides the dissemination of the Word of God and other good books in all parts of Egypt, and the scriptural though imperfect education of youth, the results of the mission are the conversion of a few individuals, some of whom have died in the faith, a few enlightened young men dispersed through Egypt—while many members of the different communities have been led to doubt the truth of their superstitions and traditions. Yet upon the whole it must be confessed that the Egyptian Mission has not had the success which might have been expected."

Notwithstanding these observations of Bishop Gobat, I believe that through the circulation of copies of the Word of God by the Church Mission Society missionaries throughout the Nile valley, hundreds of persons had their knowledge of the way of salvation corrected, their faith directed away from their own works, to the death and suffering and obedience of the Son of God as the reason and ground of salvation from sin and its consequences; and much good seed was sown which afterwards brought fruit unto eternal life. In the great day when all secrets shall be revealed it will, I have no doubt, be found that our mission has in not a few places reaped where the Church Mission Society formerly sowed.

About two years before Brothers McCague and Barnett reached Egypt, Dr. Jos. P. Thompson, of New York, visited Egypt, and wrote in his book entitled "Egypt; Past and Present," as follows:

"Rev. Mr. Lieder has done good among the Copts, and the young men whom he has instructed refuse on conscientious grounds to enter the priesthood of this corrupt Church. His school for boys is abandoned for want of means and helpers, though Mrs. Lieder continues that for girls, which embraces both Copts and Muhammadans. The way is open then for new agencies without infringing upon other men's labors or undervaluing their work. I am happy to state that Dr. Paulding, the esteemed missionary of the Associate Reformed Presbyterian Church of North America, now at Damascus, contemplates an early removal to Cairo, and also that the American Missionary Association has resolved to establish a Mission among the Copts."*

* Dr. Paulding was married to the sister of Dr. Barnett, who, with Dr. McCague, founded our American Mission in Egypt.

Muhamad Ali.

CHAPTER III.

Condition of Egypt at the time our Mission began in 1854—Government—Society—Muhammadans—Copts—Jews—Morals—Slavery.

Before entering upon the actual history of our Mission in Egypt, it seems necessary to say something about the state of the field and the character of the people, in order to understand the need for mission work, and the difficulties as well as duties of the missionary in this particular field.

I. THE GOVERNMENT. Egypt had passed through many changes of rulers since Christianity entered in the first century. The Romans as pagans dominated Egypt until Constantine the Great, about 325 A. D. Then the Romans as Christians governed it until 395 A. D., when the Byzantines ruled it until the Persians invaded and took it in 619, only to be expelled by Heraclius after ten years' possession. In 638 A. D. Amr-Ibn-El-As conquered it for Muhammadanism, which from that time to this has continued to be the prevailing religion. There have, however, been various dynasties and families holding the reins of government: The Abbasides until 969, the Fatimites until 1171, the Ayyubides until 1319, the Bahrite Mameluke Sultans until 1361, the Circassian Mamelukes till 1517, the Turks and their Mamelukes until 1771, then the French invasion and occupation from 1798 to 1801. After this the dynasty of Muhammad Ali, which remains until the present time. Muhammad Ali was born at Kavalla in Roumelia in 1769, and became colonel of an Albanian corps in Egypt. He was put forward by the French as a man suited to counteract English influence in the country. In 1807 he frustrated an attempt of the English to take possession of Egypt. After having succeeded

in removing most of his enemies, Muhammad Ali was appointed by the Sultan governor of Egypt. On March 1, 1811, he treacherously assassinated all the Mameluke beys who thwarted his efforts and prevented the progress of the country. He sent his son to the Hajaz and humbled the Wahhabii'n. Though a thorough-going despot, Muhammad Ali greatly improved the government of Egypt, repressed brigandage and robbery, introduced many reforms in the system of administration, and though often severe, was on the whole a just ruler, especially as compared with those who preceded him for many centuries. Egypt, firmly and moderately governed, enjoyed "under him a state of peace and good order, to which it had been a stranger for generations, and attained a commanding position among the surrounding nations. The pasha was not, however, without ambitious aims in the direction of independence." So great were his resources that he waged a highly successful war with his sovereign, the Sultan of Turkey, took Syria and a great part of Asia Minor, and might have taken Constantinople had not the European powers unjustly arrested his progress. He was obliged to give up his conquests, which he was far better qualified to govern than the Turk, but he had secured for himself and his natural heirs the pashalic of Egypt. "He was succeeded while yet alive by his son Ibrahim Pasha for a few months. This son was the able commander of the Egyptian army in the war with Turkey. After him, in 1849, Abbas Pasha, a grandson of Muhammad Ali, governed Egypt. He is said to have been a vicious, brutal and rapacious ruler, who tried to undo all the good his grandfather had accomplished. He died not without suspicions of violence—indeed, it is said that he was strangled by his own Kavases." Abbas Pasha was succeeded by Said Pasha in the year 1854—the very year in which Brothers McCague and Barnett entered Egypt and commenced mission work in Cairo. He was a kind and enlightened prince, and had a decided taste for European civilization. "He equalized the incidence of the taxes, abolished monopolies, improved the

canals and completed the railways to Cairo and Suez, which had been begun in 1850." In view of his liberal mind and just reign, there had been no such favorable time for commencing missionary work during the previous 1200 years. How different from the time when the Moravian missionaries were seeking to lead the Coptic people to purer views of Christian doctrine and a higher plane of Christian life; for they were in constant dread of the ruling powers and in continual danger of being robbed or killed; but in 1854 the lives and property of Europeans were almost as safe as under European governments, and the natives of the country had the fullest freedom to hold the religious beliefs in which they were born and trained; or, if they belonged to a Christian sect, to change their views and unite with any other Christian sect. It was still unlawful, however, for a Muslim to become a Christian, but anyone born and brought up as a Christian was, before the law, on an equality with the Muslim—only the executors of the law, being Muslims, very frequently favored the followers of Islam, and the kadi's court was still the nursery of Muhammadan pride and the conservatory of anathemas against Christians and Jews. Native Christians and Jews were, notwithstanding, quite free to choose and conduct any business in any department, while the houses of foreigners could not be entered, nor their persons touched, by any official, without the consent of their own consular authority. Compared with Great Britain or America, it might be said that much oppression still existed in Egypt, for government officials carried on a system of petty plunder in the collection of taxes, and accepted bribes in the decision of questions connected with crimes of every degree and character. Still, as compared with the state of things before the days of Muhammad Ali, there was much improvement in the administration of the government and the execution of the laws. Here I will quote from the first annual report of the missionaries who first occupied Cairo on behalf of our Church—nay, but on behalf of Him who said: "Go ye into all the world and preach the Gospel to every

creature." It is signed by James Barnett and Thomas McCague, and is dated April, 1855:

"In introducing you and the Church to our field of labor we wish you to look at the whole of Egypt, and all the region which is contiguous, especially the northeastern part of the spacious continent of Africa. This vast compass embraces an area of three millions (3,000,000) of square miles, blessed with a great variety of climate and every quality of soil, from the richest loam deposited by the Nile, to the ever shifting sands on the vast barren desert, and covered more densely or sparsely with eight millions (8,000,000) of inhabitants in every stage of civilization, from the most refined inhabiting great cities to the most rude and savage wandering in the howling wilderness—all are marked in their great outlines by a uniformity of character, customs and manners, where under regular government, oppression and rapacity prevail on the part of the rulers and a stubborn submission with an indolent careless life on the part of the ruled. This state of things has exerted itself so long that all individual enterprise and self-respect are reduced to the lowest ebb, wherever the paralyzing influence of despotic power has been felt, and the traveler wanders over the ruins of vast cities at every stage of his progress, exciting his pity as he reflects on the sad changes which 'man's inhumanity to man' has wrought during the history of his race. Among the uncivilized and wandering tribes a love of independence is the chief feature, and war and plunder are the principal pursuits of life. Cairo itself in point of importance is the second city in the Turkish Empire. It is the capital of Egypt, containing from 250,000 to 300,000 inhabitants. It is situated near the Nile, a hundred miles inland, south of Alexandria and seventy miles west of Suez at the head of the Red Sea. With the former place it has communication with railroad and steamboat, and there is an excellent turnpike to the latter which ere long will give place to a railway; while the Nile affords ready facilities for easy and rapid intercourse to the north and south with the multitudinous inhabitants set-

tled in cities and villages all along its fertile banks. The central position which this city occupies and the extensive influence which it exerts on all the surrounding region, makes it an important advance post to the missionaries in looking to regions still beyond and further inland. Situated between Western enterprise and Oriental listlessness and inactivity, it has become a resort for hundreds of the more adventurous Europeans and of refugees from despotic oppression; since for foreigners there is perfect freedom of opinion under the government of the Turk. Being on the great thoroughfare between the Eastern and Western worlds, twice a month crowds of passengers on their way to and from India are detained a day or two—and every winter great numbers of travelers seeking pleasure, wealth or knowledge spend whole months in the country. The intercourse which the natives are compelled to have, by mere force of circumstances, with foreigners, many of them of the highest character; the passing events of every day; the stir and active bustle of business which they continually witness; all this is materially affecting them, and many are beginning to awake to a sense of the changes that are coming over the inhabitants of the land. Among these, infidelity to long-established systems of false religion, if not universal scepticism, is becoming a prominent feature, which, though it exerts for the time being a deleterious influence, seems to be the only road, by which the long-abused faculties of the human mind can be brought back to the truths of a pure Gospel. In all this wide-spread region so interesting in its associations, and among this vast number of inhabitants at a time so important, when everything is in a transition state there are, including ourselves, only eight* Protestant missionaries all settled in lower Egypt, and only feebly sustained by five† different societies. Most of the missionaries have only newly arrived on the field, and only one is sufficiently

* Lieder, Laurie, Kruse, Martin, Barnett, McCague, Dr. Philip and his colleague.

† Church Mission Society, Jewish Mission, American Mission Society, United Presbyterian Mission, and Scottish Mission.

acquainted with the vernacular to maintain the formal preaching of the Word."*

The chief religious beliefs of the Egyptian at the time our mission began were practically the same as at the present time—the Muhammadans, the Orthodox Coptic and the Jewish? There were, besides, a few Catholic Copts, and some Orthodox Greeks, and Armenians, but missionary work was, and has been, generally restricted to the followers of the three chief beliefs mentioned. The Muhammadans formed, perhaps, nine-tenths of the native population of Egypt, while they held the reins of government, and all the offices of administration—the Copts being employed only in subordinate positions, chiefly, in the capacity of clerks and tax-gatherers. Islam had dominated the country so long that it had given to the whole population its social customs and habits, moulding the whole body politic—even the hated Christians and Jews had, perhaps unconsciously to themselves, adopted in their homes and in business much that was Muhammadan in its origin.

Soon after Muhammad's death a difference arose as to his successor. By the great majority Abu Bakr was regarded as the one whom the Prophet himself intended to succeed him; but some considering that the succession should be in the family of Muhammad himself held that Ali, the husband of the Prophet's only surviving daughter Fatima, had the right to the Khalifat. This gave rise to two parties and to subsequent strife and wars. Those who adhered to Abu Bakr's claims were called Sunnis; those who recognized Ali's claim were called Shiahs. The Sunnis, called the Orthodox party, afterwards divided into four chief sects, or schools of interpretation, called, respectively, the Hanafiyah, the Shafiiyah, the Malakiyah, and the Hambaliyah. The Muhammadans in Egypt are for the most part Shafiiyahs. Besides these, there are many other divisions among the followers of Muhammad; some say as many as seventy-three different sects, but in all dealings with Christians they are practically one.

*Rev. James Barnett.

Sheikh Es Sadat.

II. MUHAMMADANISM IN EGYPT. In our day it has become the custom in some quarters to sound the praises of Islam, sometimes even at the expense of Christianity: just as a hundred years ago it was impossible for the people of the West to see anything in it except license to plunder, oppress, and gratify the lowest of human passions. Some people look at it in the light of some of its great doctrines, such as the unity and spirituality of God; rewards and punishments; obligations of children towards their parents; the duties of prayer and almsgiving, and the requirements of justice; and regard it as the rival of the Christian religion. Others look at it through the "Suras"* of the Koran, and find it a heterogeneous collection and agglomeration of facts and fictions, superstitions, and wild rhapsodies, with a few moral precepts pertaining to man's relation to God; and special regulations for the subordination and treatment of women; and for the division of estates, etc.; with many uncharitable declarations, ejaculations, denunciations, and threatenings upon infidels—the whole, the production of a brain unbalanced and a heart full of zeal and hate. Others look at it in the events of history, in the moral character and actions of its founder and its primal promulgators, propagating its tenets, and establishing its power by the sword; and sweeping with irresistible force over the East, the West, the North and the South, until it threatened the total extinction of the nominal religion: such generally look upon it as a plague and a punishment to evil-doers, a fierce messenger of God to take vengeance on those who in the name of the meek and lowly Jesus had changed the truth into a lie, and converted the religion of divine grace into a means of lording over men's consciences and getting possession of their money.

The missionary naturally inquires less about its origin and past history than about its present ability to save the individual, and to regulate and purify society. The missionary leaves his home with the desire to save men from

* Chapters.

the power, pollution, and the condemnation of sin both in this world and the next; and he naturally asks, Does Islam save the sinner, and how does it propose to save him? What is in it to restrain the wicked, to help the penitent, to relieve the oppressed, to lift up the downcast, to aid the weak, and to encourage the sincere struggler after a higher life to remain steadfast unto the end? What examples does it give of purity of life, of crucifixion of self, and of deliverance from unholy and worldly ambition? The missionary inquires, What is its teaching concerning God, man's relation to God; the way to secure pardon and eternal life and happiness; the obligations laid upon him towards the Creator, and his fellow-creatures in the various relations of human existence; and what is the present effect of Islam on the human heart and life, in the home, in the bazaar, in the courts of justice, and in the palace? On inquiry and by observation he finds that Islam like Christianity has its doctrines to be believed and its duties to be performed. It has six chief articles of belief: the unity (and spirituality) of God, the angels, the inspired books, the inspired prophets, the day of judgment, and the decrees of God.

The Unity of God is the foundation of the Muhammadan belief. The conception of the one God filled the soul of the Prophet of Arabia and inspired him with an unquenchable enthusiasm. It impelled him not only to determined and persistent opposition to all systems of idolatry and polytheism, but also to the Trinity of persons in the one God of the Christians. As the crucifixion was a stumbling-block to the Jews, so the Trinity ever has been a stumbling-block to the Muslim.

The Spirituality of God necessarily follows his unity. In the Muslim's conception of God everything material is eliminated. In this respect he is quite on a par with the Christian, and quite superior to many Christians, for he cannot endure any pictures or images of the Deity; and he shrinks from the use of figurative language in which human organs are applied to God, such as arms, eyes, ears, etc., of

which there is much in the Old Testament Scriptures. A Muslim never says, "God is in every place," but rather, "His knowledge embraces every place,"—they do not wish to locate Him even in every place, lest they might be setting bounds to the Almighty.

Angels. The Muhammadans believe that the angels are formed of a substance resembling light, and are endowed with life, speech and reason. Four of them are archangels. Every believer is attended by two recording angels, one keeps a record of his good deeds, and the other of his bad deeds. There are also two angels, the one called Munkir, the other Nakeer, who examine all the dead in their graves. The chief angel who has charge of the place of torment is called Malik; nineteen others are associated with him. Eight angels support the throne of God.

The Inspired Books. These are the Torah (the Pentateuch), the Prophecies, the Psalms, the Gospels, and the Koran. The Muslim professes to believe in all these, but insists that the latest, i. e., the Koran, contains all that is necessary for man for this life, or the life to come—while most of them assert that the other books have been tampered with by the Jews and Christians, and cannot be relied on to decide any question on which there may be difference of opinion between the Muhammadans and the adherents of other religions.

The Inspired Prophets. A prophet, according to Muhammadan parlance, is any one inspired of God. Muhammad is related to have said that there were 124,000 prophets and 315 apostles—the names of twenty-five are given in the Koran. It is said there were three prophetesses: Sarah, Abraham's wife, the mother of Moses, and Mary, the mother of Jesus.

The Day of Judgment. This is called by various names, such as the day of the resurrection, the day of separation, the day of reckoning, the day of awakening, the encompassing day, and the hour. It is the general belief among them that at the resurrection the body will be raised up and united

to the soul, and that one part of the body, *os sacrum*, will be preserved as a basis for the future bodily edifice. The time of the resurrection is known only to God, but the approach of the day may be known from certain signs, some called greater and some less; among the latter are the decay of Islam, the low and ignorant occupying high places, tumults and seditions; among the former, the sun rising in the West, the appearance of the beast of sixty cubits high, the coming of the antichrist, the descent of Jesus on earth the second time, war with the Jews, the appearance of Gog and Magog, and the beasts of the field speaking human language. The resurrection will be general, extending not only to men, good and bad, but also to angels, genii, and animals. Mankind in the judgment will be in three classes—those going on foot, those riding, and those creeping. The first is composed of those whose good deeds were few, the second those who are in great honor with God, and the third the infidels, who will then be blind, deaf and dumb.

The Decrees of God, or Predestination, is the sixth article of the Muhammadan faith. By this it is taught that whatever has been or shall be in the world, whether good or bad, proceeds entirely from the divine will, and has been irrevocably fixed and recorded on a tablet by the pen of fate and preserved on high. This is the plain teaching of the Koran. Among its sayings on this subject are the following: "No one can die except by God's permission, according to the book that fixes the term of life." "God slew them, and those shafts were God's, not man's." "By no means can aught befall us but what God has destined for us." "God misleadeth whom He will, and whom He will he leadeth." "All sovereignty is in the hands of God." It is related also that Muhammad taught that "God hath preordained five things in regard to his servants—the duration of life, their actions, their dwelling place, their travels, and their portions." "The first thing that God created was a pen, and He said to it, 'Write.' It said, 'What shall I write?' God said, 'Write down the quantity of every individual thing to be

The 112th Coptic Patriarch.

created,' and it wrote all that has been and all that will be to eternity." Many are the treatises and books in the Muhammadan literature on this subject.

There are three well-defined schools on the decrees. First, the Gahrians, or compulsionists, who deny all free agency in man and assert that he is ever impelled by the force of God's eternal and immutable decree to act as he does, without the least choice in the matter; and that God, as the absolute Lord and Master, can, if He will, admit all men into Paradise, or cast all into everlasting fire. Second, the Kadrians, who deny absolute decrees, and say that evil and injustice ought not to be attributed to God, but to man, who is practically a free agent, for God has endowed him with the power to reason, choose and act according to what is pleasing to himself. Third, the Ash'arians, who maintain that God has one eternal will, which is applied to whatsoever He wills, both of His own actions and those of men and angels—that He wills that which He knows and what is written on the preserved tablet, whether it may be good or evil. The common belief in Egypt approaches fatalism, the free will of man and angels being practically denied. Often have I heard the Muslim excuse an evil deed in himself or another by saying: "It was written; it was decreed; it had to be."

I have given this brief summary of the articles of the Muhammadan faith without any attempt at approval or disapproval, but solely to give the reader some idea of the system.

I will now mention briefly the chief observances required of those persons who profess the faith of Islam. The most important duties required of the Muhammadans are five, viz.:

1. The recital of the creed.
2. The observance of the five stated seasons of prayer every day.
3. The fast of thirty days.
4. The giving of the legal alms.
5. The pilgrimage to Mecca.

1. *The Creed.* This is very brief. It is literally translated, "There is no God but God, and Muhammad is the Apostle of God" It is said by Muhammadans that the first part of the creed has been held and recited by all true believers from the beginning of the world; but the second part of it has been different in different ages of the world and changes in accordance with the circumstances of each dispensation. At the time of Moses until the coming of Christ it was, "and Moses is the servant of God." At the time of Christ and until the appearance of Muhammad it was, "and Esa (Jesus) is the Spirit of God." From the time of Muhammad until the end of the world it is, "and Muhammad is the Apostle of God." No one is considered to be converted to Islam until he formally and religiously repeats the creed in the following form: "I testify that there is no God but God, and Muhammad is the Apostle of God." Whenever this testimony has been thus made by anyone, he is regarded as a true Muslim. This is the initiatory ordinance in the Muhammadan system, just as baptism is the initiatory ordinance of the Christian religion. Whenever a Christian is about to declare himself a Muhammadan this initiatory ordinance is attended with public manifestations of joy, such as marching through the streets, chanting passages from the Koran, and making opprobrious ejaculations concerning the faith of the Christians and Jews.

2. *The five stated seasons for prayers* every day are the early dawn of the morning, when the sun has just began to decline at noon, in the middle of the afternoon, immediately after sunset and an hour and a half after sunset. The greater number of Muslims do not, however, observe all these times, prayer at the early dawn being often omitted by many who observe the other stated hours. Many also seldom pray at all, unlesss it may be during the month of fasting when it is most generally observed by the men. Not many women ever pray. Prayer, with the Muslim, is for the most part mere repetition of the first chapter of the Koran, and other passages from their Scriptures; and that, too, in a fixed

order, and with certain bodily inflexions and movements corresponding to the passages repeated. No deviation from the prescribed order of bodily movements is allowed. Prayer must be preceded by ablution in water, if possible, otherwise with clean sand. The hands, feet, face, mouth and nostrils are carefully washed. No doubt this requirement has a refreshing influence in these hot countries and prepares a man for the enjoyment of the devotional exercises.

There is nothing like secret prayer in the Muhammadan system—prayer in their own homes is quite common, but it has nothing of the characteristics of secret prayer in the Christian religion. It is not the uprising of the hungry soul towards Him who can fill it with what it needs, it is not secret communion with the Heavenly Father, it is not the soul pouring out its tale of sorrow, or trial, or sin, or gratitude to Him who since He was in all points tempted as we are, is able to succor them that are tempted. In the estimation of the Muhammadan prayer in the congregation is of much more virtue than prayer in the home, or in retirement. The outward form, too, must be rigidly observed in secret as well as in public, and all the appointed preliminaries carefully observed in the one as in the other. The value of prayer is considered to be very great, and this act of devotion is punctiliously performed by the many, but as Dean Stanley says: "The ceremonial character of prayer is carried to a pitch beyond the utmost demands of Rome or Russia. It is reduced to a mechanical act as distinct from a mental act, beyond any ritual in the West. It is striking to see the figures along the banks of the Nile going through their prostrations at the setting of the sun with the uniformity and regularity of clockwork, but it resembles the worship of machines rather than of reasonable beings." If form and regularity be the essence of prayer, then the Muhammadan stands very high; but if it be the freedom of loving communion, then he stands very low. He needs the injunction of the Saviour as much as did the Jews: "But thou when thou prayest enter into thy closet, and when thou hast shut

thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

3. *The month of fasting* is a very important part of practical religion with the Muslim. As lunar months make the Muhammadan year, the month of fasting comes earlier every year and in the course of about thirty years will again begin at the same period of our solar year. When the fast falls in summer it is a heavy trial, especially on those who are compelled to work or to be in the sun all day, since it is unlawful to eat, drink, or smoke, or do anything for the ease or gratification of the body from early dawn until the sun goes down. Even cold water is denied them. This in summer is a very difficult prohibition to observe, and I have no doubt that many suffer from the want of water; while others are driven to break their fast in secret while they make an outward appearance of observing it. The value of fasting is held to be very great. It becomes practically the ground of forgiveness with God. "The five stated prayers erase the sins which have been committed during the intervals between them if they have not been mortal sins." "Every good act that a man does shall receive from ten to seven hundred rewards, but the reward of fasting is for God alone and he will give its rewards."

Although they pretend to be fasting during the thirty days of Ramadan, yet during this month Muhammadans eat more, drink more, revel more, and indulge all bodily passions more, and quarrel more than during any other month in the year; for night is turned into day, and feasting and revelry continue until the night is far spent; and yet this is considered to be a service of God, the pure Spirit!

4. *The giving of alms* is the fourth duty of Muhammadans. It is greatly extolled in the Koran and in all Muhammadan literature. The proportional amount to be given in alms is said to be one-fortieth part of the person's income. Many give much more than this, but little discrimination is made in the giving of alms. The public beggars, many of whom are not needy, but conduct their begging

Coptic Catholic Metropolitan.

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as a business, which is often more profitable than work; these through their importunity get the largest share, while the needy and suffering are neglected. Homes for the widows and the orphans and the aged are unknown, and though this want is partially supplied through the kindness of relatives, who according to the customs of the country feel obliged to render assistance, still in many cases there is great suffering among these unfortunates whom the public alms never reaches.

5. *The fifth duty* incumbent upon the Muslim is the pilgrimage to Mecca, their Holy City. This is a sacred duty binding on all. Only ill health, slavery, or inability to bear the expense of the journey can release the Muslim from this obligation. The pilgrimage is to be made during the last month of the Muhammadan year or during the feast of the sacrifice, two months after the month of Ramadan. Very strict injunctions are to be observed as to the dress and conduct during the pilgrimage. Great merit is acquired by performing this journey in the prescribed manner; but the omission of this duty, while the man has the ability to perform it, is a mortal sin. The Prophet is reported to have said that "He who makes the pilgrimage for God's sake and does not talk loosely, nor act wickedly by the way, shall return as pure from sin as the day on which he was born. Verily it puts away poverty and sin as the fires of a forge remove dross. The reward of a pilgrimage is paradise. When you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sins have been forgiven and his supplication will be accepted."

Such were the chief tenets and religious requirements of the religion of nine-tenths of the inhabitants of the Nile valley when our first missionaries, McCague and Barnett, arrived in Egypt, near the close of 1854. In looking at this religion, whether in the pages of the Koran or the lives of its devotees, they could not help instituting a comparison between it and the Christian religion. They found that there are many points of contact between the Muhamma-

danism of the Koran and the Christianity of the scriptures of the Old and New Testaments, and it was a matter for thankfulness to find such close resemblance between the Muhammadan's conception of the unity and attributes of God and that of the Christian. But it seemed strange to them, as it does to us to find such utter incompatibility between that conception of God and the kind of service which is required by the Koran to be rendered to this God, who is all spirit. The utter formalism and evident want of spirituality in the Muhammadan worship of a spiritual God are patent to every one. Our first missionaries could not help seeing, also, two conspicuous omissions in the Muhammadan teaching: There is no mention of the fall of man and the corruption of his nature through sin, and no mention of any atonement. The doctrine of the Incarnation is missing, and indeed with the denial of the Trinity there is no possibility for its existence. Therefore the Muhammadans know nothing of the Saviour who is able to save the sinner from his sins, whether as to their legal and just penalty, or their actual widespread power and pollution in his heart and in his life. The missionaries soon learned that whatever might be the doctrines and injunctions of Islam, it did not, notwithstanding that all the officials were Muslims, either produce good government or restrain unholy passions among the people, or despotic and unjust acts among the rulers. They found that society was utterly corrupt, and business carried on by deceitful practices, and the courts characterized by corruption and bribery. They soon discovered that whatever virtues were fostered by Islam they were not of the humble and tender kind. It might boast of valor and a kind of hospitality and justice, but it knew little of tenderness, humility, and philanthropy. It shut up in their homes one-half of the inhabitants, taught them that they are a lower order of beings, created by God for the convenience, the pleasure or the profit of the other half. They found Islam utterly opposed to the idea of religious liberty. With it the Muslim was everything, before God, before the kadi, and

before the civil ruler. Christianity and Judaism only existed by a kind of sufferance, and their professors were the objects of opprobrium, hate and ridicule. As a system, unrestrained, Islam fosters pride, passion, and hate towards those who profess another faith. Education in its schools rather increased this feeling, while the ignorant populace were taught by their learned men to regard themselves as infinitely better than any Jew or any Christian. The mosques were generally the hotbeds of fanaticism, and the sheikhs and the learned men were the foremost in opposing the kind treatment of other religionists. The usual manner of speaking of the Christian then was to call him "that Christian pig"; and the Jew, "that dog of a Jew." The title deed of property bought by either Jew or Christian in its description of the buyer used to run thus: "So and so, the damned, the son of So and so, the damned." Since the days of Muhammad Ali Pasha, this and similar manifestations of hate, were gradually discontinued, however; but our first missionaries found in many places the traces of it remaining. In early times foreigners were especially liable to ill-treatment and all manner of extortion. It was this that forced the European powers to exact from the Porte special treaties, known as the Capitulations, by which foreigners are exempted from amenability to Muhammadan courts, and are allowed the privilege of being judged by their own consuls; an arrangement, which, in the course of time, gave rise to many irregularities, and to the oppression of many natives in the interest of rapacious foreign money lenders and unscrupulous consuls—until the Khedive Ismaeel, through his far-seeing minister, Nubar Pasha, secured the establishment of the Mixed Tribunals. The Muslims, however, were the persons to blame at the outset.

Slavery was a legal institution in Egypt when the missionaries came, and the slave trade, with all its horrors, was in active operation. Slave markets for blacks and also for whites were to be found in Alexandria, and were in a flourishing condition in Cairo; except that those for whites were,

by the government orders, kept more secluded, so that the vulgar throng could not see the Circassian beauties, from whom the pashas and beys recruited their harems. But those for the blacks were open to all, and at all hours of the day would-be purchasers might look around among the human chattels, who, though in filth and half-naked, yet in their ebony-skinned bodies had souls that felt their oppression and yearned for friends and native land. The American missionary, however, at that time could say little against that system of iniquity, since it was still flourishing in the boasted land of liberty, under "the stars and stripes." Slavery, though perhaps in a milder form in Egypt than in America, not only was the cause of great wrong to the enslaved, but the occasion also of great corruption in the homes of the people, and made female domestic labor a disgrace. Even to this day it is next to impossible to secure the services of an unmarried woman to do housework. The disgrace is not in doing the work, but the system of slavery has left the impression in the community that girls in domestic service cannot be virtuous, and therefore all chances of their securing a home to themselves are lost.

Polygamy, the twin sister of barbarism, was of course practiced, then as now, by all who could afford this means of gratifying their desires, and where this was impracticable, many men resorted to frequent divorces, a practice which Islam allows almost without any restriction. Still, I have no doubt that some, then as now, retained their first wife until her death, if she was blessed with male offspring. There are often so many difficulties in the way of divorcing a wife with children that the practice is somewhat restricted; yet one has only to visit the kadi's court occasionally to become aware of the fact that women have no rights that can stand in the way of the rage, or the passion, or the pleasure of the lords of creation. It not unfrequenly happens that a man gets angry over a trifle, and declares to his wife, "I have divorced thee." Sometimes he is sorry for it within a few hours, and takes advantage of the privilege allowed him by

Arminian Patriarch.

his religion to take her back once, and again the second time, after divorce. In nothing does Islam appear worse when compared with Christianity than in its treatment of women. It is true that many of them know of nothing better for them than to be the slaves of the men. But there are many, too, who see the vast difference between themselves and Christian women, and freely confess it to the missionary ladies who visit them. While there are some noble exceptions, the number of which I would fain hope is increasing, yet in ninety-nine out of every hundred homes the women occupy the position of menials, and are addressed and treated as such, with no regard to their bodily comfort or their feelings. Being liable to be divorced at any time, it is not their interest to preserve the property and economize the means of their husbands, but rather to secure as much as possible and pass it over secretly to their own relatives, in case of future necessity; for the divorced wife is always thrown back upon her own relatives. Peace, harmony and happiness in the homes of the Egyptians were and are, of a very transitory nature. From the missionary standpoint then, McCague and Barnett saw the Egyptian field a very needy one, and whether in regard to the present life or the future, saw the Muhammadans in great need of the Gospel of Jesus Christ, which is a gospel of pardon, peace, purity, righteousness and true wisdom—a gospel whose angelic message rang out the words at the birth of the Saviour, "Glory to God in the highest and on earth peace, good will toward men." No wonder the pioneers of our mission worked and prayed, and urged the Church at home to send to Egypt this gospel of love, pardon and eternal life.

III. THE COPTS. The other important religious body of natives in Egypt when our missionaries arrived was the Coptic Church. The Copts themselves are, beyond all doubt, the purest representatives of the ancient Egyptians. The race has not, however, been preserved very pure, for, with all the precautions and prejudices against marriage with foreigners, the blood of the Egyptians has for ages been

mingled more or less with that of the darker-skinned tribes of the upper Nile, as well as with that of their whiter conquerors. Yet it cannot be denied that in the general outlines of features, and in disposition and temperament, the Copts are more like that people whose profiles are carved on the temple walls, or who followed in the processions in the days of Cleopatra, than any other class of people in the valley of the Nile, whether above or below the first cataract. It is also to be remarked, however, that the physical difference between the Copts and the Muhammadans, outside of the large towns where intermarriage with other tribes has taken place, is very small indeed, almost imperceptible. This is to be expected, because the Egyptians, who were all Copts at the time of the Muhammadan conquest, left their Christian faith in large numbers, through oppression and promises of favor, and professed Islam; so that the great majority of Muslims in the Nile valley are the descendants of the ancient Egyptian race, almost as much as the Copts themselves. At the time our missionaries arrived, the dress of the Copts was generally of dark colors, either brown, blue, or black, whether it was the turban or the long-flowing robe. No respectable Copt in the large towns would then allow himself to be mistaken for a Muslim by wearing a white turban, even had he been allowed to do so; but in the villages there were no such distinctly marked lines. Indeed, the dress of the Coptic women was not distinguishable from that of their Muhammadan sisters. Generally, the Copt had the cross tatooed on the back of his hand or his arm. Of course, the names of the Copts were, for the most part, distinguished clearly from those of the Muslims, except in a few cases, such as Abraham, David, Moses, Joseph, etc., which are common to both. A larger proportion of Copts than Muhammadans could read and write, the position of scribes in the various departments of the government being generally held by the Copts. Unlike the Muhammadans, who seldom in those days tasted intoxicants, the Copts almost universally drank freely of spirituous liquors; a habit which still prevails among

them, but not to such an extent as formerly—while the opposite is true of the Muslims, who, I am sorry to say, are becoming more and more addicted to the use of alcoholic drinks. The following description of the Coptic Church is compiled from articles written about the year 1855:

"The Copts are very proud of their ecclesiastical system. They boast that their ritual is the most ancient Christian ritual in existence. They reckon in their list of saints an evangelist, with many of the most celebrated of the fathers and doctors. They stigmatize as heretical the communions of Greece and Rome, and they regard with intense hatred those of their countrymen who recognize the authority of the Pope or the Byzantine Patriarch. They attend with zeal upon the celebration of their sacred rites; are careful that their children shall be early trained to the practice of prayer in the Church, and esteem the orders of the clergy very highly. The Church though it has fallen from its former greatness and become sadly diminished in its numbers, yet it must embrace not less than 250,000 in its communion. Historically it is a monastic church. The beginnings of monastic life were in the deserts on the borders of Egypt, and the hermits and cenobites of the Thebaid and the Red Sea coast gave the example and the impulse to all subsequent developments of Christian asceticism. The head of the Coptic Church is the Patriarch of Alexandria, but he spends the greater part of his time in Cairo. He has a large revenue from the numerous houses and estates which have in the course of many generations come into the possession of the Church through purchase or gift. He holds office for life and is selected from monks designated by the Superior of the Convent of St. Anthony, near the gulf of Suez. He must, of course, be unmarried, and must continue his monastic customs and habits even though occupying this exalted position. The Patriarch's authority is supreme and often dospotic. He appoints the Metropolitan of the Abyssinian Church, and compels him to go to that distant region whether he wills or not. Next in rank to the Patriarch are the

bishops; who, when their number is full, are twelve. Below the bishops, who also must be monks, are the arch-priests; who are sometimes at the head of the convents, and are sometimes chosen directly from the order of the priesthood. Their functions correspond to those of archdeacons in the Episcopal churches of the West. Next to these are the priests, who may be married, provided the marriage has taken place before their ordination. If the wife of a priest should die he is not allowed to marry again, in accordance with their interpretation of 1 Timothy 3:2. The priests are not compelled to abstain from secular labor. Many supplement their income by engaging in some trade or profession. Under the priests are the deacons, who are chosen to serve the priest and aid in the chanting. They are generally mere boys. Both priests and deacons receive ordination from the hands of the bishop or the Patriarch. The Coptic convents were formerly very numerous, numbering 336 according to their tradition. At present their number is comparatively small, and the monks have lapsed into secular habits. None of them care for learning, and few of them are noted for piety. They are generally ignorant, dull, stupid and addicted to the free use of alcoholic drinks, which they manufacture from the date. The Copts attach the greatest importance to baptism, and perform the rite by dipping the child three times into water which has received a few drops of consecrated oil. Though immersionists, they perform infant baptism, and have no sympathy with what the Baptists of the West call believers' baptism. They think and teach that a child dying without baptism will be blind in the next world, in accordance with their understanding of John 3:3: 'Except a man be born again he cannot *see* the kingdom of God.' They also practice circumcision on children on reaching the age of seven years, though this practice is not universal. The Psalms of David are committed to memory by the young, and are repeated in the form of prayers by adults. Some of the more pious are said to repeat the whole 150 Psalms once every day. Their

Greek Patriarch Sophronius.

church service is long, lasting about three hours, and consists of reading, chanting, praying, accompanied with the burning of incense, the beating of cymbals, and the procession of the host around the church. The cross is conspicuous everywhere, and before it the people bow and mutter certain expressions of adoration. The language used is for the most part the old Coptic—the mass being always conducted in this sacred language. The dress of the clergy officiating is gayly ornamented, and the vestments and head-dress seem to be imitations of those worn by the Jewish priesthood. The confessional is nearly as important in the Coptic Church as in the Roman Catholic, and transubstantiation is the universal belief. The Copt is taught to say, 'I believe, I believe, I believe that this bread is the very flesh and blood of the body of Christ, that was born of the blessed virgin.' The most important of all duties with the Copt is fasting. Practically this is the ground of pardon, and the necessary means of salvation. The regular seasons of fasting occupy more than half of the year. There is the great fast in the spring, which instead of occupying forty days, as in the other Christian sects, has been lengthened to fifty-five days. Then there is the fast of the nativity, the fast of the apostles, the fast of the virgin, the fast of Jonah, etc. During these fasts there is daily service in the Church. Fasting with the Copts does not, however, consist in total abstinence from all food or drink, either during the day or during the night, but only the avoidance of certain kinds of food or drink, especially animal flesh and milk and butter. Different fasts have their special injunctions in this respect. Strange to say, intoxicants are among the drinks allowed; on what principle I cannot conceive. There are seven principal festivals, those which commemorate respectively the nativity, the baptism, the triumphal entry, the resurrection, the ascension, pentecost and the annunciation of the virgin. The clergy are almost all ignorant, there being no means for instructing them. They are chosen on account of a fine voice, or high stature—the thought of mental or religious qualification has

seldom any place. Many of them drink to excess, and whenever a feast is made for the entertainment of a bishop or a priest it is always a time for the liberal use of Arab whiskey. The Copts have a convent in Jerusalem and a chapel in the Church of the Holy Sepulchre. Pilgrimage to Jerusalem is regarded as highly meritorious, and the Copts, generally, are firm believers in the holy fire. Coptic churches are generally decorated with gaudy colors, and numerous pictures of saints adorn the walls. The most conspicuous are St. George and the Dragon, St. Paul, St. Anthony, and St. Macarius. In general the Copts are a simple-minded, devout, religious people, with great reverence for the Scriptures of the Old and New Testaments. The Church Mission Society missionaries have done something towards giving them the Scriptures in the vernacular. They greatly needed it, for they know almost nothing of the way of salvation by faith in a crucified Saviour, or of the necessity of a change of heart through the Holy Spirit, or of Christian life in union with the risen Saviour. The mass is the atoning sacrifice, the priest is the forgiver, the saints, and especially the virgin, the intercessors, fasting the mortification of the flesh, baptism regeneration, the consecrated oil the Holy Spirit. In many respects the Copts know as little of the true way of salvation as the Muhammadans, and need the Gospel just as much." *

Such was the Coptic Church and such were the Coptic people when the American missionaries landed in Egypt in 1854. Christian in name, Christian in form, it was well typified by the mummied human body taken out of the tombs. Externally a perfect body, but no intelligence in the head, no motion in the limbs, no life in the heart, wound up in memories of fathers and councils, waiting for the Lord to say to some earnest souls, "Prophesy upon these bones, and say unto them, O! ye dry bones, hear the Word of the Lord. * * * Come, O breath, and breathe upon these slain, that they may live."

* American Cyclopedia, &c.

As will appear further on, the condition of the Coptic people was not caused by any want of aptitude to learn, or unwillingness to attend to religious services, but arose from their environments during centuries of oppression. Persecuted, despised, forbidden or denied the means of education for themselves and their clergy, obliged to employ all sorts of shifts, and often cunning and deceit, to save themselves from the malice of their enemies, they, year by year, gave themselves up to formalism, adding to what they considered the crucifixion of the flesh, imitating, though unconsciously it may be, the Muslims in their ideas of practical religion, and forgetting the fruits of the Spirit. But they were ready, as the sequel will show, to learn this duty from the Word of God, and to turn from dead works to serve the living God. As late as 1882 I visited a place on the side of the desert in the southern provinces, and found one of our enlightened, earnest Coptic workers teaching the men the little book which begins, "Who made you?" "Who redeemed you?" etc. I expressed to him my surprise. He replied that they knew just as little about the Christian religion as little children, and therefore must be taught in the same way. Yet they had been born and baptized in the Coptic Church, and kept its fasts and feasts, and attended its services all their lives. To carry the Gospel to such a people was like carrying it to the lost sheep of the house of Israel—it was a duty, and came to be a pleasure.

The other sects in Egypt at the time our mission was established were the Greek Orthodox, the Roman Catholic, the Coptic Catholics and a few Armenians, all holding to the traditions and the prayer-books, doing nothing to circulate the Scriptures, either among their own people or others.

The Jews, who might number a few thousands in Cairo and Alexandria, had a missionary working among them, but with great discouragement, and it was not many years till the Society gave up the effort as fruitless.

From this brief sketch of the character and religions of the Egyptians in 1854, the reader will see the necessity for

establishing a Christian mission in the Nile valley, and will be prepared to understand some of the difficulties with which the missionaries have had to contend, and to appreciate the measure of success with which their labors have been blessed.

Roman Catholic Patriarch.

CHAPTER IV.

Establishing of our Mission—Circumstances leading thereto—When and by whom.

There does not seem to have been any thought in the minds of the members of the home Church, or of the Board of Foreign Missions itself, of establishing a new mission in Egypt, or extending the limits of the Damascus mission so as to include Egypt, until the reception of a letter from Dr. Paulding of the mission just mentioned, addressed to the General Synod of the West, at its annual meeting in 1853. The writing of this letter was in consequence of a visit he made to Cairo in the winter of 1851-52. This visit appears to have been made entirely in the interest of his own health which was then beginning to fail him. Thus in the providence of God, who overrules all things for good, and directs the movements of his people, whether in sickness or in health, for the promotion of His own glory, it was after Dr. Paulding had visited Egypt and been benefited by its mild climate, and seen with his eyes the needy field and open door, that he returned to Damascus and wrote a forcible letter to the General Synod of the West, urging the Church at home "to open a new station in Cairo"; for thus the missionaries then in Damascus seem to have put it, at any rate it is thus stated in all Rev. James Barnett's letters, written about that time. Thus it appears that Dr. Paulding's sickness was the incipient cause that led to the establishing of the American Mission in Egypt. So true is it that God uses our sickness and our health, our weakness and our strength, our joys and our sorrows, to work out His own purposes of mercy or judgment as may seem pleasing to

Himself. How ready then should we be to do or to suffer, to abide or to go away, as we may be directed by His Word, His Spirit or His providence. The chief reasons urged by the missionaries for the opening of mission work in Cairo can be gathered from the following extract from a letter to the Board, signed by Messrs. Barnett, Paulding, and Frazier, dated at Damascus, 1853:

"It is with great thankfulness that we record that his (Dr. Paulding's) health has been much better during the past winter than any previous one. It is, in fact, to be attributed to his absence during the previous winter in Egypt and its thorough re-establishment during the past summer, but especially to the unexampled mildness of our present winter. But the latter part of the winter has again brought back an attack of the same disease of the chest. This, with previous experience, has determined him to leave the mission in this city at as early a date as the necessary arrangements can be made, with the design of commencing a new station in Cairo, Egypt, should the Synod concur in our views of establishing a new mission in that place. It is supposed that the climate of Cairo will agree with his constitution, and that by his remaining there he may avoid the necessity of leaving the Mission field altogether, by going to America. He has drawn up a letter on the subject and forwarded it to the Board, with the request that they bring the letter or the subject of it before the Synod. Our number here is increasing, and now we are all capable of taking an active part in the public preaching of the word of everlasting life. Mr. Porter has taken part in the services during the past year. The two new missionaries, Messrs. Frazier and Lansing, have so successfully prosecuted their studies that they are also now ready for occasionally taking part in the public exercises. But the openings of the door in this city at present are not sufficient for us all to do all we are able, and all we ought to do on missionary ground. We are saying, 'the place is too strait for us, give place to us that we

may dwell and work more efficiently for the great purpose of the Church of God.' * * * For the advantageous position at Cairo and its prospects as a mission station, we would refer to the letter already alluded to. Frequent illusions have been made to other places at different times as points for a new station, but the preponderating sentiment is now in favor of Cairo above all others.

"There is another circumstance also. The commotions of the people and the government which have been occurring in our immediate neighborhood are events with which we, on account of their frequency, are becoming familiar, and they do not fill us with that alarm which people at a distance, and unaccustomed to the like and unacquainted with our relations, might suppose. But while we write we are daily hearing of the disturbed state of the Turkish empire at the north. All look for its dismemberment or some great commotion as just at hand. We have not seen a week for a month past without some new, more stirring and more fortuitous rumors and revelations respecting the doings of councils and cabinets in reference to Turkey, ever vague, exaggerated and contradictory, and most tantalizing to any lover of the truth. All may be settled in the council chambers of nations, but most consider war as inevitable, and a war involving the whole of the great Powers of Europe. This, if it does come, may last for some years before all matters are settled. Rather than be called home, we would prefer to make a stay in Egypt, which will not likely be the scene of battle—a kind of refuge to the Church in troublous times—if Providence should call us to 'hide ourselves as it were for a little, until the indignation be overpast,' while 'the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.'"

From this lengthy extract it appears that there were several reasons actuating the missionaries in asking the Church at home to commence mission work in Cairo, (1) to retain the services of Dr. Paulding in the Lord's work on the foreign field; (2) to secure another place of labor for a part of

the missionary force then in Damascus, as there were too many workers for the work that could be undertaken there; (3) to afford a refuge for the missionaries during the impending troubles in Turkey. (4) It was also urged that the field in Cairo was open, and was needy, and that the state of Egypt was favorable for missionary operations. Which was the strongest reason in the minds of the missionaries, or which had the greatest force with the Church at home and the Board, cannot, perhaps, be known; but the General Synod at its meeting in Allegheny, May 21, 1853, took the following action: "That our missionaries be instructed to occupy Cairo at their earliest possible convenience." The Synod authorized the Board also to send out additional missionaries.

For some reason the missionaries at Damascus did not immediately respond to the action of the Synod by sending some of their number to Egypt, though they must have received the authorization of the Synod in the autumn of 1853. It might have been that the efforts to establish special schools for training young men and young women occupied their time and required all their force, so that no one for the time could be spared; or it might have been that the gathering cloud of war in the northern horizon made them feel like sticking together as long as they safely could, for self-protection and encouragement. Their number, too, was reduced by the return to America of Mr. Frazier with his motherless babe. Be the reasons what they may, it was not until late in 1854 that one of their number reached Cairo, and not until after the Board of Foreign Missions, in obedience to the instructions of the Synod, had appointed a new man and sent him out to this field. This new appointee was the Rev. Thomas McCague. He was born in Ripley, Brown county, Ohio, on December 25, 1825. He was left motherless at the early age of two years and fatherless at seven, but as he himself says: "Psalm 27 : 10 had its fulfilment in my case: 'When my father and mother forsake me then the Lord will take me up.'" A good home was provided for him on a

Rev. Thomas McCague.

Mrs. Henrietta M. McCague.

farm in Adams county, Ohio, with an uncle and aunt, "whose names, Oliver and Margaret Miller," he says, "will never be forgotten by me." Here were spent the happy days of his youth, away from the temptations of city or village life. Here he was taught regular attendance at divine worship, under the ministry of Rev. Robert Stewart. Here first began the deep longings and concealed breathings after the Saviour, a public profession of love to Him and the work in the foreign field. This last desire was, perhaps, vague at first, and perhaps mingled with a touch of romance, but it culminated in the realistic and joyful experience. He prosecuted his studies one year at Ripley, Ohio, three years in the Academy of South Salem, Ohio, and three years in Jefferson College, Pennsylvania. From Jefferson he went to Oxford Theological Seminary and studied theology under the Rev. J. Claybaugh, D. D. He made a public profession of his faith in and love for Christ under the Rev. James Caskey. While he was still in the Theological Seminary, his preceptor informed the Board of Foreign Missions that he would probably accept an appointment to the foreign field if it were offered to him. Soon after he received a communication from the Board on the subject, and after mature and careful consideration he answered favorably. The Board then formally appointed him, but without determining at the time to what particular field they would send him. Towards the end of August, 1854, he came on to Pittsburgh, and there met with the Board, under the presidency of Rev. J. T. Pressly, D. D. The president said to him, "Mr. McCague, we will give you your choice of fields; either you may go to Syria, where we have our missionaries already at work, or you may go to Egypt, to a new field." To this he responded at once, "Then I will go to Egypt." In his "Egypt Revisited," he says, "I have never had reason to regret my choice, but every reason to praise God for the privilege of beginning the foreign mission work in Egypt, especially when we see its wonderful growth and development through others."

Mr. McCague was accompanied by his wife, Henrietta M., daughter of John and Mary Ann Lowes, of Warren county, Ohio. She was born in the county just mentioned on May 20, 1832. Her father was an elder in the Presbyterian Church. The earlier part of her life, whether in school, or in the home of her parents, or in teaching, was well spent as preparatory to a life work in the mission field, at home or abroad. Her education, beginning at Oxford, Ohio, was completed at the academy in South Salem, Ohio. The foreign mission work was brought to her attention in early youth, and continued to press itself upon her till she was called to enter upon it, in 1854. She made a public profession of her faith at the age of fifteen, and united with the Presbyterian church at Somerset, under the pastoral care of the Rev. Jonathan Edwards.

I have not been able to obtain any account of their leaving their homes and their friends in Ohio—the parting with dear ones, to take what then was considered a journey to the ends of the earth, to spend their lives among an uneducated and non-Christian people. They reached Pittsburgh on their journey east about the middle of August, 1854, and met with the Board of Foreign Missions. The following sketch of the farewell meeting held in Dr. Pressly's church will be interesting: "On the afternoon of the 22d of August, 1854, the female missionary societies connected with our congregations in and about the two cities (Allegheny and Pittsburgh) met in Dr. Pressly's church, and, after religious exercises suited to the occasion, were introduced to the missionaries. All hearts were touched by the exercises and intercourse of that day, and lively interest was excited in the missionaries personally, as in the great cause to which they have consecrated their lives.

"The exercises on the 23d, in the same place, were more particularly to set apart to his work the newly-appointed missionary, Rev. Thomas McCague. After an appropriate sermon by the Rev. Alex. Young, from Acts 28: 7, last clause ("Who received us and lodged us three days courteously"),

Mr. McCague came forward and publicly avowed his desires and aims in engaging in the missionary work, in answer to questions proposed by the chairman of the Board of Agency, and by him was solemnly set apart to the work by prayer. The exercises were closed with a brief and impressive address by Rev. Robert Gracey."

A similar meeting was held in Philadelphia on September 14, at which were present also other missionaries, Rev. James A. Frazier and his second wife returning to Damascus, and Miss S. B. Dales, a volunteer and the pioneer lady missionary of our Church, going to the same place for the first time. On September 30, 1854, these, with Rev. and Mrs. McCague, were accompanied to the steamer "City of Manchester" by a few relatives and friends, where a parting service was held, of which a contemporary paper says:

"Dr. Dales commenced the exercises by a reference to the solemnity of the occasion, and two verses of the 67th Psalm were sung. Rev. T. H. Beveridge, of the Third Associate church, Philadelphia, engaged in prayer; after which Rev. Francis Church, missionary of the Free Church of Scotland to the Island of Trinidad, addressed the missionaries in an appropriate and feeling manner. After a few pertinent and interesting remarks by Rev. M. Wylie, of the Reformed Presbyterian Church, and a parting prayer by Rev. J. T. Cooper, of the Second Associate church, the meeting was closed by singing the 23d Psalm, and the benediction. Parting salutations were then received by the missionaries as their friends left the cabin for the shore, and they departed, followed by the prayers, hopes and expectations of the many friends whom they left behind."

The steamer left the same day, and the missionaries soon saw the hills and dales of the dear land, in which so many friends and relatives were left, fading away from their view in the dim distance. A few hours after their departure Mrs. McCague came near losing her life. The incident, as related by Miss Sarah B. Dales to her brother, is as follows:

"When walking out to tea and selecting our seats at table, we were directed by the steward to pass round the lower end of the table and take seats on the opposite side. I had been forward, but stepped back a little and Mrs. McCague led us. Just as she turned the corner and looked so smilingly at us, she plunged into the open hatchway, and fell a depth of twelve feet, or two stories. An unseen Eye, however, was there, and an unseen Arm to preserve. A man, just at the moment of her falling, was passing the spot where she descended and caught her in his arms. Had he not been there she must have been killed by falling on the timbers, or going to the bottom of the hold. Was this not a special and remarkable interposition of Providence? Imagine, if you can, our feelings as we stood waiting to see her brought up! All were in perfect consternation and agony. In a few minutes she was brought up in perfect safety, with the exception of some bruises. We took her to the ladies' cabin, and wept tears of joy that she was yet ours. That scene as we encircled her will not soon be forgotten."

After a rough passage across the Atlantic, they reached Liverpool on October 13, 1854. On Sabbath, the 16th, they attended the Reformed Presbyterian Church, heard Rev. McMullan preach "a most excellent gospel sermon," and accepted his invitation to commemorate the death of the Saviour with his people by participating in the ordinance of the Lord's Supper. They sailed on the steamship "Orontes" on the 19th of October for Alexandria, Egypt, which they reached on November 10. Here the company parted. Mr. and Mrs. McCague, kindly met by a Scotch missionary by the name of Brown, sent out to work among the Jews, were taken by him ashore, and found a temporary home with Dr. Philip, of the Scotch Missionary Society for the conversion of the Jews. With him they remained a few days and then left for Cairo, taking the railway as far as Kafr-el-Zeyyat, on the Rosetta branch of the Nile, for that was the terminus of the railway at that time; thence they went by steamer on the Nile to Bulac, the port of Cairo, reaching it on Novem

ber 15, 1854. Mrs. McCague says: "It was just a little after sunrise when we landed at Bulac. Consul de Leon was on the steamer with us. At Bulac Mr. McCague put me on a van in the care of the consul, with instructions to leave me at Shepheard's hotel. When we reached the hotel we found it full, so I was taken to Williams' hotel and introduced by the consul to Mr. Williams' mother and aunt. The latter always took a kind interest in our welfare, and brought Mr. Williams' daughter and a Mary Page to our English service. A front room, looking on the Ezbakiyah, was given me, and I sat down at a window, watching for Mr. McCague, who had stayed at the boat-landing to get off our trunks and boxes. It seemed to me I watched and waited a long time, but when he did appear in sight it made such a deep impression that I can see him still coming up the street, walking beside a long, low bullock cart, on which was piled our luggage. We ate our breakfast, and then Mr. McCague took a donkey and went out to find Mr. Lawrie, to whom he had a letter of introduction from Dr. Philip, of Alexandria. Mr. Lawrie gave him a kind welcome. His wife had gone back to England, with no intention of returning. His invitation to lodge with him we were glad to accept, as we did not want to pay hotel bills. We removed to his house next day. A few days after we heard that Rev. James Barnett was on his way from Damascus, to take up his residence in Cairo, so we spent the interval in making a beginning at the study of the language."

I regret that I have not been able to secure any of Mr. and Mrs. McCague's letters, written at that time to their friends at home. It would be interesting to know something of their feelings in crossing the great Atlantic and steaming along the Mediterranean, where Paul was tossed about for many days, and then shipwrecked on the island of Malta. Especially satisfying would it be to know something of their thoughts during the three weeks they spent in Cairo before they were joined by Rev. James Barnett. Were they disappointed? Did they feel sad, and lonely, and helpless?

One can imagine them thankful to a kind Master who had cared for them all along their journey by sea and by land, and raised up for them friends at various places, and finally brought them in safety to the place which they had been led to choose as the field of labor for the salvation of souls. Lonely, as they thought of the dear relatives and Christian friends and acquaintances far away, intercourse with whom would now be impossible for many years, perhaps forever, except by the slow and tedious mode of letter-writing; helpless, as they found themselves in the midst of a people of strange customs, strange manners, strange religion and strange language, and in a city in whose narrow, filthy, crooked streets they had never trod before, but would have to tread for how long they could not tell. How dear! how near! how precious was the Saviour to them that first night in Cairo as they communed with Him alone of all friends they had known before, and poured out their hearts to Him before they retired to rest. Was it not in view of such circumstances, as well as others, that the Saviour coupled with the great commission, binding to the end of time, that precious promise, "Lo! I am with you alway, unto the end of the world"? On the 24th of November, 1854, just nine days after Mr. and Mrs. McCague reached Cairo, Rev. James Barnett, of our Damascus mission, left the scene of his labors in that ancient city and set out for Egypt to enter upon the Lord's work there. He, accompanied by a talented Syrian, called Gabrian Shahat, arrived in Cairo, according to his own statement, on December 5, 1854, and was also kindly received by the Rev. Mr. Lawrie. Thus it appears that Mr. and Mrs. McCague preceded Mr. Barnett only twenty days. The former had the honor of being first on the ground; but of course they were ignorant of the language, as well as the manners and customs of the people, and were unable to do any missionary work for a considerable time. The latter came to the Egyptian field with over ten years' experience and with a knowledge of the language, so that he could, and did, immediately enter upon

James Barnett, D. D.

Ahmed Fahmy.

the work for which the mission was established. Rev. (afterwards Dr.) James Barnett, then laid the first stones in the spiritual edifice and sowed the first seeds of divine truth in Cairo, in connection with the American Mission. By these two brethren and Mrs. McCague the work of our mission was begun in Cairo—a work which has now, by the blessing of God, extended to many places all through the Nile valley, and has been the means of saving many souls, gathering many companies of believers, establishing many schools, diffusing secular as well as religious knowledge far and wide, and aiding in giving the Egyptian nation a start on the road to enlightenment and freedom.

CHAPTER V.

From the beginning of the Mission up to December 31, 1857.—Mr. Leider, of the Church Mission Society, still in Cairo—His chief work—Mr. Lawrie, missionary to the Jews—House secured by Messrs. Barnett and McCague—English service and Arabic also commenced—Also prayer meetings—Missionaries visiting places and persons—Cholera in 1855—Mr. Barnett's prayer—Rebellion in upper Egypt—Crimean War—Assassination of Abbas Pasha—Opening of Boys' School—Disappointments—Mr. McCague ill—Mr. Barnett in Syria, 1856—Arrival of Mr. Lansing—Determination to occupy Alexandria—Description of a Sirocco—Messrs. Lansing and McCague go up the Nile to Asyut—Visit the Faiyum—Death of Mr. McCague's child—Messrs. Lansing and McCague go to Syria, 1857—Work opened in Haret-es-Sakkain—Mr. Lansing takes up his residence in Alexandria on Ras-el-Tin—Other Mission efforts in Alexandria—Boys' School and Mr. Hogg—Girls' School and Miss Pringle—Proposals for united efforts.

In the preceding chapter we have seen how the Lord in His providence directed the Church at home to undertake work for the Master in the Nile valley; and how the Church, following the leadings of Providence, sent a new man with his wife from America, and transferred an experienced missionary from the Damascus field; and how they reached Cairo within three weeks of each other; the former on November 15, 1854, and the latter on December 5, of the same year. There were in Cairo at the time of their arrival the Rev. Lawrie, of the English Mission to the Jews, and the Rev. J. R. T. Leider, of the Church Mission Society. The latter had been in Cairo for many years, and had done something in the way of circulating the Scriptures in Arabic throughout the Nile valley, and encouraging education for both males and females. His chief employment, however, at the time our missionaries appeared on the field, was the holding of an English service on Sabbath morning for the benefit of the few English residents and the English-speaking travelers, baptizing their children, and burying their dead. His house was visited by many of the travelers for the

purpose of obtaining information about the country from him and his wife, and directions as to places of interest to be visited in the city and suburbs.

How long the missionary to the Jews had been in the city I have not been able to ascertain, but his work consisted chiefly of visiting Jews in their offices and shops, receiving occasional visits from them in his house, and distributing among them tracts and portions of the Scriptures, especially the Old Testament. Work among them, then as now, was very discouraging. Mr. Lawrie was succeeded by Mr. Reichhart, who reached Cairo on February 4, 1855, Mr. Lawrie leaving on March 7, of the same year. The friendship shown by Mr. Lawrie to our missionaries on their arrival in Cairo continued until he left, and was gratefully reciprocated by them. Unfortunately, the intercourse between them and his successor was not as cordial.

For some weeks the chief business of our missionaries was to secure a home for themselves and the work which they intended to carry on in the great and wicked city of Cairo. This was no easy matter; not easy even now though thousands of houses are rented to foreigners every year. But at that time the suitable houses in healthy localities were very few, and the prejudice against Protestants was even greater than against any other Christians and foreigners. However, by the blessing of God, they secured a house in a narrow street, looking out on a pile of rubbish, in the quarter called Darb-el-Ganeineh. This was large enough to accommodate them all, Mr. and Mrs. McCague taking the third floor and Mr. Barnett the second.

Before the end of December, but not until after the arrival of our missionaries, the Rev. O. F. Martin and his wife reached Cairo. He was sent to Egypt by the American Missionary Society to labor among the Copts, and was accompanied by a Mr. Murad, a Syrian, who had visited America, and came as assistant to Mr. Martin. Mr. Martin was on friendly relations with our missionaries, took his turn with them in conducting English services, and made one trip

up the Nile. He originated no special work among the natives. Mr. Murad spent his time holding conversations with the people. In 1858, Mr. Martin and his wife went to America, and did not return to Egypt on account of his own and his wife's state of health. Subsequently he had charge of a Congregational church in Peru, Illinois, then was sent by the American Tract Society to labor among the soldiers in the American Civil War and died at Chattanooga in March, 1864.

No sooner had the missionaries got partially settled than they concluded to open an English service for their own edification and the profit of any others who might prefer the simple forms of Presbyterianism to those of Episcopacy. It was, however, with some hesitation at first, lest it might give offence to those who had been a long time on the field, and had conducted divine service every Lord's Day for the British community for many years. In order to avoid any appearance of collision, it was arranged that the Presbyterian service would be held in the afternoon, our missionaries themselves often attending the Episcopal services in the morning. They met in one of the rooms of Mr. McCague's apartments. The first service was held on the last Sabbath of 1854, and was conducted by a Rev. Herschel, a passing traveler. On the first Sabbath of January, 1855, Mr. Barnett led the services, taking for his text 2 Corinthians 13 : 14, and from that time onwards they were kept up, being conducted in turn by Messrs. Barnett, McCague and Martin. According to Mr. Barnett's diary, from five to thirty attended, as there might be few or many travelers of Presbyterian proclivities in the city. On one or two occasions there were only the missionaries themselves present, but they needed the encouragements and instructions of God's Word as much as any others. On January 21, 1855, services in Arabic were commenced by Mr. Barnett in one of the rooms of his house, and kept up by himself during the year, no one being able to render any assistance. From three to eight attended during the first year, and these, for the most part, had some

connection with the missionaries, either as servants or teachers. Generally one or more strangers were present, coming out of curiosity or by invitation. During the first nine months as many as twenty different persons had attended the services at least once. Discouraging as this would appear to all who have not had such experiences, yet Mr. Barnett never hesitated or showed any signs of dis couragement, but continued faithfully to proclaim the truth in its various phases and relations to human belief and practice every Sabbath morning, whatsoever might be the number of persons present. Often, however, in his diary he expresses his views of the difficulties to be surmounted, the immense work to be done, and his own weakness and unfitness for it. However unmoved and even cheerful he appeared to others, he was not without deep feelings, and he had many moments when the vastness of the undertaking overcame him, and he cried to the Lord for help.

Besides these two services, one in English and the other in Arabic, on Sabbath, and a prayer-meeting in English on Wednesday evening, the time of the missionaries was spent during the first year in studying the language. This, of course, was Mr. McCague's chief work, but Mr. Barnett also had his teacher every day. They also visited the various denominational schools—the Coptic, with an attendance of one hundred or more; the Greek Orthodox, with a somewhat smaller number; the Armenian with about half that number. They called on the Coptic Patriarch, and got acquainted with a Hakakin bey, a learned Armenian, who continued friendly to them and their successors until he died, many years after. They made the acquaintance of several men of position and influence; and a few of the Coptic priesthood; and sold Scriptures* and other books printed in Arabic at the Malta or the Beirut press—especially books on Church history and Christian life and discussions on the differences between the corrupt churches of the East and

* Scriptures had previously been distributed gratuitously. They sold in four months portions at 1000 piastres.

Protestantism. They visited places of special and historic interest, such as the pyramids, the petrified forest, Heliopolis, the nilometer, the Azhar (the celebrated school of Muhammadan learning), and took occasion to see the various public gatherings, such as the mahmal, the cutting of the canal at old Cairo, and funerals of the various sects. On passing through the streets they were often pained at the disgusting sights and obscene language; and not unfrequently were called Nazarenes, dogs, and pigs. They had no little trouble with the servants, who took advantage of their ignorance of the habits of the people and customs of the country, and prices of the various articles of food. Some of them would get drunk and had to be dismissed; some of them would stay out in the cafes till after midnight, leaving the outside door open; all took a liberal commission on every article purchased, whether large or small. Sometimes one, out of pretence of great need, would borrow money in advance and then suddenly disappear. Gabran Shahata, whom Mr. Barnett brought with him from Damascus, on account of a tendency to pulmonary diseases, though a good man and of bright intellect, was very discontented in Egypt, and was continually in hot water with the door-keeper or the cook, and was very exacting in his demands on Mr. Barnett for means to add to his personal comfort, so that it was a great relief to have him depart for Damascus, about the beginning of April, 1855.

The year 1855 was a time of excitement and terror. That terrible scourge, cholera, broke out in Cairo about the beginning of June, and continued during the whole of that month, cutting down in the city alone more than 10,000 persons. Mr. P. Tod, of the firm Tod, Rathbone & Co., was among the first who fell a victim. The people were terror-stricken; a gloom rested upon the whole city; business was to a large extent suspended; many fled from the city or left the country altogether, thus helping to spread the disease; others kept themselves in quarantine in their own homes. The missionaries continued at their posts, daily visiting the

sick, burying the dead, comforting the mourning and bereaved, and giving what aid they could to the needy. Their kind offices and Christian sympathy made for them many friends. Mr. Leider's illness at that time, and at other times also, was the means of bringing them into prominence and giving them an opportunity of showing their sympathy with the suffering and the bereaved. The cholera was specially severe among the British who were in the employment of the Egyptian government, no doubt on account of their drinking habits. There were some cases which seemed to be direct divine judgment. One man at a funeral was making light of the cholera and was struck down next day, and buried alongside of the body of the man at whose funeral he had been jesting. For a time, however, some of the careless began to be serious and attended divine services, or welcomed the missionaries in their homes and accepted their Christian ministrations. But as soon as the pestilence was over, the same carelessness and worldliness reappeared in most of the people; so that Mr. McCague, in writing at the time, says: "But what effect does it have upon the morals of the people? We perceive no change. They will lie, blaspheme, steal, dissipate, just as before." Whatever effect this terrible disease had on the people generally, it seemed to have brought the missionary nearer to God and make him more devoted to Him, filling his heart with gratitude for His protecting care and strengthening grace. Under the influence of those scenes, when the realities of eternity were patent to the Christian, I find Mr. Barnett writing in his diary, June 15, 1855, the following meditations in the form of a prayer:

"Lord God Almighty, the God and Father of our Lord and Saviour Jesus Christ, Thy tender mercies have been exercised over me in a special manner all the days of my life, in all my wanderings at home in America, and in these eastern lands. Often, full often, had I noticed them, must I have said, 'This is the doing of the Lord towards me, and it is marvelous in mine eyes'; often must I have said, 'This place and that is none other than the gate of heaven'; and often must I have said, 'Now is a time of loving-kindness to

me.' I bless and praise Thy great name for the token of Thy grace and love. I confess my unworthiness of the least of Thy kindnesses. I lament my oft-repeated transgressions of thy holy law, my defects at coming short at all times of Thy glory, that I sin against Thee in thought and word and deed daily, and hourly, secretly and publicly. I acknowledge that I deserve Thy wrath and curse. If Thou hadst been strict to mark iniquity, Thou wouldst have cut me off as a cumberer of Thy ground. If thou hadst called me to judgment I could not answer for one of a thousand of my transgressions, for my sins are more in number than the hairs of my head; and they are highly aggravated in Thy sight, having committed them against light and knowledge, notwithstanding vows and promises, and contrary to the strivings of Thy Spirit and the admonitions of conscience, and the terrible rebukes of Thy providence, seen whilst at present thousands are falling on the right hand and on the left; and while the pestilence walketh in darkness and the destruction wasteth at noonday; and the terrors of the unmanageable and awful disease with which Thou art chastising this city are making all afraid, causing men's knees to tremble and their hearts to fail within them, an awful panic pervading all. Great God, my thoughts wander from Thee; my love is cold towards Thee; my gratitude, though probably expressed, is inadequately felt, and things of time and sense divert me even in my formal services. But I bless Thee that, by Thy providence, Thou art still granting me time for repentance and opportunity to turn unto Thee and live. I would recognize Thy special goodness for my present security, for the continued health and strength which Thou hast granted unto me, and to all associated with me in the missionary work in this city; and that Thou art thus encouraging us by Thy providence to trust in Thee, to serve Thee reverently and faithfully, to dedicate ourselves to Thy service, and to the best interests of our fellowmen. And now, Oh! God, do Thou graciously for Christ's sake be pleased to pardon all my sins, my shortcomings in Thy service, and prevent any evil consequences from arising to me or to the cause in which I am engaged; and may I be renewedly devoted to Thee and to that work which is Thine own; and if it please Thee, may my spared life be the instrument of doing much good to those perishing around me. And, gracious God, if it please Thee, do Thou stay the plague, and may it soon leave the city—may it be blessed to the spiritual and eternal welfare of all who have been afflicted by it in their families and rela-

tives; and while Thy judgments are abroad on the earth, may the people learn righteousness. Thou seest the iniquity of this city that it is very great; Thou seest that here are many precious souls; we have come from a far country to do them good; do Thou open up doors of usefulness to us Do Thou here revive Thy work, which is Thine own, and may the time soon come when nominal Christians, Jews, and Muhammadans will all turn to Thee, and love and serve Thee from a pure heart fervently. Oh! may the judgments of war and pestilence be heeded by all. Great God! I commit myself to Thee with all of mine. View me ever in Christ Jesus, Thy Son. Pardon, sanctify and bless me as Thou seest I need, both in body and in spirit. Give me tokens for good, and make the path of duty plain, and give me strength to walk therein continually; accept of me in person and in service for Christ, my great Redeemer's sake. Amen."

In the wake of the cholera there came another excitement, a rebellion in Upper Egypt. The city was filled with the wildest rumors. It was reported that the peasantry had refused to pay the taxes, and had risen in rebellion against the local authorities; that the bedouins, seeing their opportunity, were banding together and enriching themselves with public plunder. Thirteen steamers, laden with soldiers and material of war, were hurriedly sent off up the river to put down the rebellion before it should extend through the country, and perhaps imperil the then existing government. For a time there was great fear, as there was no means of getting reliable reports. The missionaries, like the rest, knew not what might happen, but they knew that the earth and all therein are under the control of God, and He would direct all things to His own glory. The petty rebellion was soon put down, and it was discovered that there had been great exaggeration in the reports that reached Cairo.

This also was the year of the Crimean war, in which both Muhammadans and Christians were deeply interested. As most of the Christian sects of Egypt sympathized with Russia, while the Muhammadans sympathized, of course, with Turkey, so the elements of strife and hatred existed in Egypt as everywhere else in the Turkish empire, and no one

knew at what moment might occur an open collision between the opposing parties. The greatest interest was taken in the war by both sides, and petty victories and defeats were magnified according to the proclivities of the parties. There was the greatest anxiety for news. One day the Turks and their allies were victorious, on another the Russians. News came of the death of Emperor Nicholas, and the Muhammadans rejoiced at the report that the Russian warships were burned lest they should fall into the hands of the allies. It was difficult in such circumstances to do active mission work in a country largely Muhammadan, and among the Christian sects which sympathized secretly with Russia; while the missionaries, as Protestants, were supposed to sympathize with the side to which England lent her aid.

This was the year also of the assassination of Abbas Pasha, under circumstances too revolting to be recorded, but in perfect keeping with his well-known and vicious character. It was during this year, too, when telegraphic messages were first sent through to Cairo, and when the railway traffic to Cairo was opened. Previously it was necessary to make half of the journey by steamer on the Nile. A beginning was made during the year in the work of education. Persons, both native and European, had asked the missionaries to afford them facilities for the education of their children. Dr. Abbat, the resident physician, a relative of Brown Brothers, had two sons. The mother was an ignorant native, who had had no opportunities herself, and was unable to do anything to educate the children. Out of sympathy for the boys, and under a sense of obligation to their father, the missionaries consented to give them private lessons in the mission house; but they would attend one day, and absent themselves the next, making all sorts of excuses to deceive the missionaries as well as their own father, so that little could be done for them. I met the boys many years after in Monsurah, and felt that with sore eyes and untidy habits in consequence of neglect when they were young, they were objects of pity, indeed. After completing necessary

Jewish Rabbi.

arrangements, a school for boys was opened on November 29, 1855, with Mr. Awad Hanna as teacher. He was a young, enlightened Copt of considerable ability, afterwards a church member, and when the church in Cairo was organized he was chosen deacon. He was also for a time in charge of the mission bookshop, was fond of discussion, very sharp at repartee, delighted to pull down and root up, but had no gift or inclination for the better work of spiritual edification. He has in later years become disaffected and ceased to attend the services. It is sad to see one, who was so active once, losing at last all interest in the Gospel and its diffusion, and its influence on his own life and the lives of others. May the backslider be restored. The school opened with five boys and soon increased to twenty.

There was little encouraging in the experience of the missionaries with the people during 1855. Some came to them pretending to be inquirers, and after a time, and perhaps after fond hopes had been entertained, their worldly motives were discovered; and, not being able to secure their ends, they withdrew from all intercourse with the missionaries, and dissuaded others from coming near them. Some would come and show an interest in the truth by propounding questions, and listening attentively to the answers and explanations patiently given by the missionaries; but for some reason, not apparent, would suddenly cease coming to the mission house, and avoid contact with the missionaries. There was one case which occurred this year in which all, for a time, took special interest, but it ended, as too often in other cases, in disappointment to their expectations. It was the case of a young woman whom Mr. and Mrs. McCague met at the house of a certain Iskaros Effendi. They were delighted with her appearance and earnest manner. She was a European, said she was brought up a Roman Catholic, but hated Catholicism and wished to be a Protestant. But first of all she desired to get away from the country and secure a passage to England, in order to get out of the clutches of the priests, who annoyed her. Her

parents and other relatives watched her closely, and would not let her go out of the house without a companion to act as a guard. Arrangements were made for her to visit the McCagues on a certain day, and as she knew Arabic, Mr. Barnett was to act as interpreter. She came at the time appointed, and Mr. Barnett was called in to interpret. She was described by one of the missionaries after this interview as follows:

"She is of middle size, a brunette, with dark eyes, fine teeth, a small mouth, a high and polished forehead, intelligent countenance, of noble bearing, as if the daughter of a prince, and withal apparently simple in her manners; with a fine form, bending slightly when seated, but like an arrow when standing; and all life and animation as she engages in conversation. Her parents are from Paris and Marseilles. She speaks French and Italian, and Arabic much better than Europeans generally."

Her story was that the was pestered with the priests on account of her Protestant proclivities, and that she would do anything in order to get out of their country and reach England or Malta. The missionaries told her they could do nothing to help her to leave the country; that she had better bear as patiently as possible, read her Bible, and the Lord would guide her; that she might be very useful in Cairo if she became an honest and earnest Protestant Christian. They proposed to teach her more about the Evangel, and also to make her useful in giving instruction in some of the languages she knew. But she was apparently bent on leaving Egypt. Mr. Barnett had some suspicions in regard to her; indeed, he always appears to have been exceedingly cautious, and perhaps slightly suspicious in his nature, especially, as he noticed some evidence of affectation on her part, and saw her one day looking out of the window as he passed. She was frequently at Mr. McCague's, and sometimes brought with her some of her relatives. It occurred to Mr. Barnett to mention her case to Mr. Leider, who, it turned out, knew her and her history, and so was able to

put our missionaries on their guard; and opened their eyes to the fact that she was deceiving them and trying to enlist their sympathy on the false plea that she was an honest Protestant in order to get out of the country and join a young priest, with whom she had fallen in love, and who had been sent out of Egypt for his undue attentions to her. This was a great disappointment to the missionaries, but was an experience and a training to prepare them for similar experiences in their missionary life. How often the cloak of deception is put on and the pretense of the love of God's truth put forward to secure from the missionaries help to accomplish personal and worldly ends.

At the close of a very carefully-prepared report of the year 1855, sent to Rev. J. T. Pressly, D. D., and signed by Messrs. Barnett and McCague, they say:

"We have now laid before you a specimen of our labors, prospects, and wants. Immediate and extensive success must not be the index of our duty. Especially is this true in this field, where there are so many retarding circumstances attending the work; but while the field is large and we have room to work, while it is open and we can enter in, we must listen to the command, 'Go forward, occupy till I come,' 'Go, go, go into all the world and preach the gospel to every creature.'"

The Lord had thus brought them to the close of their first year. They had commenced the dissemination of divine truth through the distribution of the Scriptures, through education in the schools, through preaching on the Lord's day, through visitation of the people in their homes and in their places of business. They had varied experiences, some to gladden and some to discourage. They all had some experience of bodily sickness, and notably Mr. McCague, who had several severe attacks of bilious troubles, which Mr. Barnett tried unsuccessfully to convince him were caused by his habit of chewing tobacco. They all had during the cholera epidemic premonitory symptoms of this terrible disease, yet they were brought to see the close of

their first year in health and comfort, and were enabled tc look forward with faith and hope, while Mr. McCague's home was enlivened with the music of a son, who was baptized by Mr. Barnett, and named John L. McCague, now the president of the McCague Bros. banking establishment, in Omaha, Neb.

The history of the work and personal movements of the missionaries during 1856 can be briefly told. The services in English were continued all the year with the exception of three months during the summer, when few residents remained in the city, and some of the missionaries were absent. The number present varied from the members of the mission families only up to fifty persons, according to the season of the traveling public. Had the place of meeting been more conveniently situated and better fitted up for such purposes, doubtless more of the tourist class would have attended.

The services in Arabic, too, were conducted during ten months of the year, Mr. Barnett being absent the other two months, and neither Mr. McCague nor Mr. Martin being able then to use the Arabic with sufficient ease to enable them to lead public worship. From three to eight natives attended pretty regularly. A second Arabic service was commenced in Haret-es-Sakkain, the southern part of the city, on July 27, which was attended by from four to eighteen natives. This was subsequently converted into a Bible class, which seemed more in accordance with the desires of the younger portion of the congregation. A prayer-meeting also was held weekly in this part of the city for a few months.

The school was continued with an increase in the enrol'-ment and attendance. The chief studies were reading and writing in Arabic and English, Arabic grammar, arithmetic, Brown's Catechism, with the usual devotional exercises in the morning, consisting of a lesson in the Scriptures, a few remarks thereon, and prayer. Several persons were induced to attend the services on Sabbath day on account of their children being in the school. Mr. McCague generally spent

two hours in teaching, and Mr. Barnett took also a share in the work.

BOOK DISTRIBUTION. The actual number of volumes distributed is not reported, but it is said that "many copies of the Word of God and other religious books were disposed of." These were sold, and therefore we have an assurance that they were read, for few Egyptians will convert their cash into a book without reading it.

It is very evident from the report to the Board for 1856, and from the letters and diaries of the missionaries, that their acquaintance with the people had widened, and that they had begun to have frequent intercourse with many persons; and thus had opportunities for imparting religious truth and answering questions put to them on the various topics of difference between the missionaries and the old Christian churches. No conversions, however, were reported, although there were several apparently earnest inquirers.

The chief movement on the part of the missionaries was that a house was taken in Haret-es-Sakkain for a summer resort, and Mr. and Mrs. McCague occupied it, finding it cooler by several degrees than in the other center. This afforded the means for opening a new center for mission work in the city, and is the origin of the work in that quarter. Mr. Barnett made a trip to Syria in the spring in order to bring from there various appurtenances which he left behind, and he was absent about two months, returning to Egypt about the end of May. He had his usual good health, although towards the end of the hot summer months he complained of lassitude and weakness, and felt that the long service in the East without a change to a cool climate was beginning to tell upon his robust constitution. Mr. McCague was still frequently troubled with his billious attacks, and in addition suffered much from sore eyes, but he made excellent progress in the language.

The mission was greatly strengthened by the arrival of the Rev. G. Lansing from America, about the end of November, on his way to Damascus, intending, however, to spend

the winter in the mild climate of Egypt. But, as it turned out in the providence of God, he became from that time a permanent addition to the mission, and an important factor in all its history thenceforth till his death. As he had already been five years in Damascus and had acquired a good knowledge of the Arabic language, he immediately took his share in all the departments of the work. Of his arrival, Mr. Barnett wrote to his brother-in-law, Dr. Paulding, as follows:

"In my last I told you of Mr. Lansing's arrival. It was to me like a lost one found,* or like one that had been restored from the dead. During the last month I spent a part of almost every day in acting as his cicerone in sight-seeing, and in visiting friends, so that he is fully introduced to them all, and better acquainted with the localities of the objects of greatest interest than I was six months after my arrival. He is living with me. We live very simply and keep regular hours. Mr. Lansing has been improving in health and spirits ever since he came, and the play-like business of donkey riding has been very seasonable to me. I, too, have sensibly improved. He has been really, to all appearance, wholly restored to health"

On Mr. Lansing's arrival the question of occupying Alexandria was brought up and discussed, and the work decided upon, should the Board give its consent. Of this Mr. Barnett says: "Mr. Lansing's arrival was most opportune for the interests of our mission. In consequence of his restored health and the encouraging progress made by Messrs. McCague and Martin in the acquisition of the language, and the imperious demands of our mission in Egypt to have a branch in Alexandria, I design to go down there within the present month (January, 1857) to open and establish a new station. We need an agent in Alexandria as we enlarge our operations in the book distribution throughout the interior." And in their report to the Board for 1856, the missionaries say: "It is thought proper by us, with your consent, to occupy Alexandria. Mr. Barnett wishes to go as soon as

* They had been associated together in Damascus.

possible, as the field needs cultivation, and as it is an important station for the advancement of our work in Egypt. Mr. Lansing's remaining here will depend on his health, which is now good."

With encouragement in the various lines of mission work, through the gradual opening of doors of usefulness, and with an eye to the wide extension of it in the future, they felt that, with the advent of the new workman thoroughly equipped for the work, they could, as they ought to, spread out to other places. Thus closed the year 1856.

1857. This year commenced with encouraging prospects. The missionary force, as we have seen, had just been strengthened by the arrival of the Rev. G. Lansing. He was young, hopeful and pushing, had a liking to be among the people rather than to shut himself up in his study, and by nature was endowed with an attractive manner in conversation. Mr. McCague was progressing rapidly in acquiring a practical knowledge of the Arabic language, and hoped soon to be able to use it in preaching the Word. New life and spirit had been given to Mr. Barnett by the genial companionship of his Damascus colleague. Preparations were being made for his removal to Alexandria, but Providence had other designs. Mr. Lansing early in January took a severe cold, which was followed by a cough, causing some fear that his old malady was about to return. Mr. Barnett and he, therefore, proposed going up the Nile a short distance for a change of air and exploration of the field, intending to go over to the Faiyum on a flying visit. Just then, however, a distant relative of Mr. Lansing's from Albany, N. Y., reached Cairo and wished to ascend the Nile for a short distance. He pressed Mr. Lansing to accompany him and his party, which he consented to do, Mr. Barnett remaining at his post to carry on the work in conjunction with Mr. McCague, who had several classes in the school, and was engaged daily with his teacher in his study of the language. On the 1st of February, 1857, Mr. McCague conducted his first service in Arabic. It was a day of joy and

thankfulness. In about two months more he preached again, and soon after, when not prevented by sickness, was able to take his turn in the Arabic services, as he had been doing in the English. After the return of Mr. Lansing with his friends, Mr. Barnett was exposed to a severe sandstorm, which he thus describes in a letter written at the time to one of his relatives in America:

"This has been one of those awfully windy days which frequently happen in Egypt about this season of the year. The wind began to blow early. Then a hazy appearance filled the whole atmosphere, which increased as the day advanced. I was out several times during the day. By 10 o'clock it was beginning to be so dark that I could not see the mountains east of the city, nor the mosques and minarets of the citadel, nor half across the city. The haziness continued to increase, and then a fine small dust and yellow sand were borne in the air and carried into the house through every crevice, however small. I have heard a saying that the dust and sand are endowed with such a power of penetration that they will go through the shell of an egg and affect its contents, leaving the shell unbroken. This is, of course, an exaggeration; but it shows how the people regard the effect of such storms. The rooms exposed to the strength of the storm, although kept as close as possible, are so filled with sand and dust that it is with the greatest discomfort one sits in them. In a few minutes after sweeping and dusting, everything is covered the same as before. While out of the house I got my nose, eyes, ears and mouth full of this dust, so that I was almost suffocated, and the wind drifted the sand into eddies and currents like snow."

Soon after being thus exposed, Mr. Barnett was laid aside with fever, from which he did not recover for some weeks, and then he was weak and unable for duty. It was, therefore, thought best that he should have a change, and in order to unite means of recuperation with mission work, Mr. Lansing and he hired a boat for a month and made a trip up as far as Asyut, improving every opportunity to converse with the people. Among other places visited was Colosana, where they spent a Sabbath. Going to the Coptic church, they were warned by one of the priests not to enter, on account of the multitude of fleas. They showed more Ameri-

Water Carrier—Alexandria.

can pluck than prudence, however, and entered, but only to be obliged to beat a precipitate retreat, and to learn a lesson which served them well for years afterwards. They then sat down at the door of one of the priests' houses, where the following conversation took place, as related by Dr. Lansing:*

"About the first question put to us was, 'Are you fasting the holy fast?'

"'No,' we replied.

"'Why not?'

"'Because we have not been commanded to do so,' we answered.

"'Did not the Saviour fast forty days?

"'Yes, but we have not been commanded, neither are we able to do as He did; and besides you do not follow His example. We are told that during the forty days he neither ate bread nor drank water, whereas you do both. That which you call fasting is a simple exchange of one kind of food for another, of which we read nowhere in the Scriptures.'

"'Do you never fast then?' they said.

"'Yes,' we replied; but thus and thus, and on such and such occasions, we added.

"'But the fathers have commanded us to fast; and surely there is merit in thus humbling and weakening the body for the strengthening of the soul.'

"'But,' we said, 'God has not commanded us to weaken our bodies, but has given us our powers of body and mind, and commanded us to love and serve him with them all; and as for the commands of the fathers, we know that the apostles and evangelists and early Christians who lived before the fathers were saved on the strength of the things written in the Word of God, and independently of the traditions which were afterwards added, and we by the grace of God hope to be saved in the same way.'

"'But do you acknowledge nothing but the Bible? Do you have no monks?'

"We replied that we were not commanded to be monks.

"'But, did not the Saviour retire to the mountains and deserts for prayer and meditation with God?'

* Christian Instructor, vol. 13, p. 383.

"'Yes,' we said, 'but only temporarily. He spent His life in going about doing good, and commanded His apostles to go into all the world and preach the Gospel to every creature, and this should be our business if we are true successors.'"

Then, as for many years after, the subject first brought up by the Copt was that of fasting, because this, in fact, was the sum and substance of piety in his estimation, the ground of his salvation, the one thing on account of which he pleased the Most High and received from Him the pardon of all his sins.

On their way down the river they made a short trip to the Faiyum, after which they returned to Cairo at the end of the month for which they had hired the boat. During their brief tour they discovered that there were many Copts in the villages, and especially in the province of Asyut. On reaching Cairo they found Mr. and Mrs. McCague in deep concern over the severe illness of their second child. He had taken the smallpox. His vaccination had been postponed on account of the want of vaccine matter, and being exposed to the loathsome disease had fallen a victim. For some days the child became better and worse, causing alternately hope and fear, until though he had safely passed through all the stages of the disease, yet he died of exhaustion on May 2, the first death in the mission circle, little, but none the less, perhaps all the more, dear to the mourning parents. He was laid to rest in the English cemetery, where he was joined later on by other members of the mission families, to await the sound of the last trumpet.

Soon after this Mr. Lansing was attacked with varioloid, but recovered after a short time, though somewhat weakened and unfit for work for some weeks. All meetings were suspended for three weeks, to allow time for sanitation measures to prevent the spread of the disease.

It was not long after the loss of his child that Mr. McCague had a severe attack of ophthalmia, and the health of his remaining child gave way. Fearing serious consequences in both cases by remaining in Cairo, the doctor ordered

them to seek a change of climate in Syria. As Mr. Lansing was going on to Damascus, for the purpose of bringing his household furniture to Egypt, Mr. and Mrs. McCague and their little one accompanied him. They left on June 5, taking the boat at Alexandria for Beirut. Mr. Barnett remained at his post in Cairo all summer, but on prudential grounds he suspended the Arabic services in the Haret-es-Sakkain quarter during their absence. He was still intending to remove to Alexandria on their return, and in the meantime commenced a correspondence with Dr. Philip on this subject, and as to the advisability of union in the mission work there as a means of making it more successful. It was also the desire of the missionaries in Egypt to induce the Board at home to allow the new missionary for Damascus, the Rev. John Crawford, to be transferred to Egypt, and for this purpose they corresponded with the Board, suggesting that he land at Alexandria and remain there on his way out from home. In this, however, they were not successful, as the Damascus mission had, at that time, a large place in the hearts of the people in America.

Mr. and Mrs. McCague and child, all much improved in health, returned to Egypt early in October, much to the relief and joy of Mr. Barnett, whose vigor had been somewhat weakened by the heat of the summer, together with the extra work that had fallen on him on account of the absence of his colleagues. From this time to the end of the year the work was prosecuted with energy and perseverance.

The owner of the house in which the services were held threatened to increase the rent, and this induced the missionaries to look around for other quarters, and led them to consider the question whether it would not be better to divide their forces, and occupy two points in Cairo instead of one. This division was agreed upon, and Mr. McCague rented a house in Haret-es-Sakkain. To this house he removed, and the boys' school was also transferred to that center, and for a time continued to grow in numbers and

efficiency. Mr. McCague had also in this way an independent field of labor in which to use his talents and employ his time in the school and in mingling with the people. Mr. Barnett rented another house near his former headquarters, and the only Arabic service was held in it, Messrs. McCague and Martin giving their assistance. The English service also was conducted, as usual, by the three in turn, but the book department was in the hands of Mr. Barnett. The proceeds of sales of Scriptures for the year 1857 amounted to 2000 piastres, and other books to 6000.

Mr. Lansing, returning from Damascus, landed at Alexandria on October 17, and was joined by his family (who had been in America for about eighteen months) on the 6th of the following month. Almost immediately it was decided that Mr. Lansing instead of Mr. Barnett occupy Alexandria, and so under date of October 19, 1857, Mr. Lansing wrote from Alexandria, saying: "I sit here this evening in what I hope will be my future home. The sea, which comes up to within twenty paces of the house, is roaring beneath my window, and I sit with my gloomy light in one end of a room, nearly eighty feet in length, in which I expect on next Sabbath to commence declaring the truth as it is in Jesus. May it be said, when the Lord counts and writes the people, that this man and that man were born here." On November 19, he wrote, saying: "The week after coming here we gave notice that on the following Sabbath we would hold Arabic services if any wished to attend. None came, however, and so I had a Sabbath of rest. The next Sabbath two natives attended, and we could claim the fulfilment of the promise given to two or three, and I trust it was fulfilled. The following Sabbath seven were present, and last Sabbath ten. This is very encouraging."

The attendance remained about ten during the month of December. Mr. Lansing was not, however, the only worker in Alexandria at that time. Indeed, efforts had been made and were being made by several others on various lines. With some of these Mr. Lansing soon was on the most

friendly terms, and proposals for united effort were made on both sides.

This would seem to be a suitable place for giving a brief statement in regard to what had already been attempted in missionary work in Alexandria, and how far success had crowned these efforts, and what were the proposals for united action for the future.

The first recorded attempts made in Alexandria to spread the light of the Gospel in that ancient city in modern times were through the personal efforts of Rev. Dr. Hermann Philip, father of the present editor and proprietor of the "Egyptian Gazette," and the Rev. R. Grant Brown, who came out under the auspices of a Scotch society for the conversion of the Jews. Little, however, was accomplished by them among that ancient people, except to explore the field, become acquainted with its needs and difficulties, and suggest what seemed to them the best means for reaching the people and obtaining opportunities to teach them Gospel truth. As a result of their investigations and deliberations, they proposed to their society the establishing of a Protestant college in Alexandria, and to secure the realization of this proposition local committees were formed in Alexandria, Edinburgh and Glasgow, for the purpose of collecting the necessary funds. Failing in their efforts to raise sufficient means for carrying into effect this project, and, "learning that the teacher whose services had been secured for the initiation of the college scheme was willing to begin a school on a smaller scale, the committee determined to open a school of humbler pretensions than that which was originally proposed. In this they were encouraged by the grant of £50 annually from the Scottish society for the conversion of the Jews, whose honorary secretary, the Rev. J. L. Sikman, D. D., had taken a leading part in the movement from the beginning." In consequence of this arrangement a Mr. John Hogg (afterwards Dr. John Hogg of our mission), a graduate of Edinburgh, who had already taken three years in the Divinity Hall in that city, came

to Alexandria under engagement for three years. He reached Alexandria on December 6, 1856, and opened the school on December 15 of the same year in a most unsuitable center, and in a most uncomfortable room on the ground floor of Dr. Philip's house. While conducting the school he prosecuted the study of Italian and Arabic, and in a few months was able to speak the former with acceptance and profit. During 1857 the school was removed to an old palace in the Abu Abbas quarter. Dr. Philip went to Malta during the summer and returned to Alexandria for only a short time, the Rev. R. Grant Brown having already left. Mr. Hogg thus found himself in full charge of the school, though under the nominal direction of the local committee. The school did not improve in the new house to which it had been removed, because it was too far away from the quarter from which pupils would be expected to come. This was the state of this effort at mission education when Mr. Lansing arrived. Efforts had been made, as I have already intimated, to effect a union with Dr. Philip in the educational and other departments of mission work in Alexandria, but nothing had been accomplished. On the arrival of Mr. Lansing, Mr. Hogg gave up his house to him and his family and became their guest. The Scottish Mission to the Jews gave up that year all its work to the United Presbyterian Church of Scotland, and the Board of Foreign Missions of that Church proposed at first to concentrate its missionary efforts in Alexandria, but on Dr. Philip asking a sum of £1,600 for the work there, which they considered more than they could collect, they therefore refused to give their consent. Dr. Philip then withdrew, and the mission, as far as the United Presbyterian Church of Scotland was concerned, was abandoned. Negotiations were still carried on by the local committee in Alexandria, with this one result, that a promise of aid to the amount of £50 a year was secured towards the support of the boys' school.

In addition to the boys' school under the direction of Mr. Hogg, there was also a girls' school in Alexandria at the

time our missionary took up his residence there. The origin of this school was in consequence of Dr. Philip and Rev. R. Grant Brown's visit to Scotland after they had been some years in Alexandria. In their efforts to stir up the people of Scotland to take an interest and share in female education in the East, they succeeded in having a ladies' association formed in Paisley * for the promotion of the Christian education of girls in Alexandria. A young woman, of peculiar linguistic qualifications for conducting an educational institution in that city of many creeds and tongues, was secured in the person of a Miss Pringle. A house was rented in a narrow, dark alley, called the street of the Ropemakers, situated about three minutes' walk from the Grand Square, and a school was opened in the month of December, 1856. The rapid growth of this school surprised everyone. Dr. Hogg, in "Times of Blessing," wrote of this effort as follows: "I do not recollect, after twenty years' experience, to have seen any similar attempt crowned with such success in the same space of time. In the course of one year Miss Pringle found herself in a crowded school-room, surrounded by eighty or ninety girls of various ages and attainments, and of different religions and nationalities, although the majority were Jewesses. Her very success, however, threatened the effort with early failure, for, having no efficient assistant, she was tempted, as most of our missionaries frequently are, to overtask her strength, and in the autumn of 1857 she was constrained to return to Scotland. The local committee carried on the school for a short time by means of such teachers as could be obtained in the country." This was the condition of this enterprise when Mr. Lansing commenced mission work in Alexandria on behalf of our mission.

The year 1857 closed with Mr. Lansing and Mr. Hogg occupying the same house in Alexandria, and assisting each other in the mission work. Mr. Hogg, for the most part, engaged in the educational department, in which few, I may

* This society continued to send its annual liberal contribution for the school long after it was transferred to our mission.

say none, ever surpassed him; while Mr. Lansing spent the most of his time and strength in the evangelistic department, both in English and Arabic. There was yet no formal union, but negotiations had already been opened looking to a union between the United Presbyterian Church of Scotland and the Associate Reformed Church of North America, for the prosecution of mission work in the maritime city of Egypt. There was, however, a union of kindred spirits in the Lord's work, which continued till first the one and then the other were called up to be with their Master.

The year closed in Cairo with Messrs. Barnett and McCague both on the ground. Mr. McCague was just beginning to convalesce after a severe attack of fever, and Mr. Barnett was more and more feeling the effects of a long residence in the East without any change. The attendance at Arabic service had increased, the school continued to grow in numbers and efficiency. Through the book department the Scriptures and other religious books were being put into the hands of the people. Thus the seed was being sown for a future harvest.

CHAPTER VI.

1858 to December 31, 1860—Transfer of girls' school, Alexandria, to our mission—Mr. Hogg ill, visits Cairo, and then in company with Mr. Lansing visits Jerusalem—Sabbath schools commenced in Alexandria—Evening meetings in Haret es-Sakkain, Cairo—Salih Awad—Mr. Martin leaves for America—Father Makhiel and a copy of the Bible—Sickness in 1858—Times of fear and trembling—Sickness in 1859—Mr. McCague goes to Tunis—Mr. Lansing to Sinai—Mr. Hogg leaves for Scotland—Boys' school in Alexandria under Mr. Lansing's care—Bible depots opened in Alexandria and Cairo—Dr. Abbat dies—Dr. Paterson goes to Cairo—First communion in Arabic—1860—Mr. John Hogg appointed missionary, marries, and is shipwrecked in Bay of Biscay and loses all—Refurnished in Scotland and comes out by Paris—Organization of Presbytery—Mr. Hogg ordained—Refugees in Alexandria—Work among them—Visits to the Arsenal—Work among the English-speaking community in Cairo—Bible distribution.

1858. This year opened with doors of usefulness widening, missionary opportunities multiplying, but the workers reduced by sickness or weakened through long residence in an enervating climate. For some time Mr. McCague remained in a weak state in consequence of the fever, and on partially recovering strength was attacked by a severe form of rheumatism, from which he suffered excruciating pain, and was thereby rendered unable for work for some time. At the annual meeting of the missionaries, held early in 1858, they did not appear, however, to be in any sense discouraged, or to have any intention of restricting their field of labor, but rather looked hopefully into the future and determined to push onward the work and extend it to other towns and villages. In their annual report they say: "Asyut ought to have at least two married missionaries, one of whom ought by all means to be a physician. Girga and Luxor are the next in importance as main stations. We ought to have, and must have, and that speedily, at least another family in Cairo, especially in view of Mr. Barnett's immediate return to America."

As to Alexandria, the girls' school formerly conducted by Miss Pringle was formally transferred to our mission, by order of the ladies' society of Paisley. Dr. Philip was very desirous to have it passed over to Mr. Yule, who had recently arrived on the field under the auspices of the Established Church of Scotland, to labor among the Jews, but the ladies' committee of Alexandria said they had received orders from Scotland to deliver it over to Mr. Lansing, of the American mission, and that they had already carried out these instructions. Miss Sarah B. Dales, who had been connected with our Damascus mission, was transferred to the Egyptian mission and put in direct charge of this school. Writing on July 17, 1858, she said: "I reached Alexandria on May 28, and on the following day was introduced by Mr. Lansing to the female Protestant school, and have since been most actively engaged in the discharge of my favorite duties. This school, you are aware, was under the patronage of a society of Christian ladies in Scotland, and in charge of a teacher sent out and supported by them. Her health, however, failing during the last year, and thus obliging her to return home, the school gradually declined for want of permanent and efficient teachers. Unable to continue it longer under such unfavorable auspices, it was urged by the committee in Alexandria, and cordially sanctioned by the society of Paisley, that it be given under the direction of our mission here, they still pledging their continued patronage and interest in the undertaking, which they had so tenderly and prayerfully fostered. During the month and a half of our connection with it, we have received more than eighty girls, with a daily average of thirty-five, large numbers being kept at home on account of ophthalmia. It is quite a Jewess school, there being only a few Christian girls, and but one Muslim."

Thus in the providence of God our mission entered upon the result of Miss Pringle's arduous labors, and was permitted to build on the foundation she laid so well. God in this way was telling our missionaries to go forward and occupy in the name of His Son, to whom he has promised

to give the "heathen for an inheritance, and the uttermost parts of the earth for a possession," and Miss Dales, with her natural vivacity, tact, intelligence, and Christian earnestness, was a fitting successor to Miss Pringle, and under her management and instruction the school soon became an important agency in training the girls of Alexandria, among them many Jewesses, in branches of education calculated to make them useful in the world, and happy in eternity.

The boys' school remained under the care of Mr. Hogg, who, however, through intense application to the study of the language, and instruction and management of the school, got into such a condition of sleeplessness that for six weeks he was not conscious of having slept any, and in addition was tormented with violent headache and toothache, and in consequence became utterly unfit for duty. His physician imperatively insisted on his leaving Alexandria for a time, and friends in the city constrained him to obey his orders as the only means of preventing more serious consequences. So in company with a Free Church licentiate from Scotland, he visited Cairo during the months of January and February. Mr. Lansing and a Syrian, by name Khalil Sidawi, carried on the school during his absence. During the month of April, Mr. Hogg and Mr. Lansing made a short visit to Jerusalem and its surroundings, leaving the school in charge of the same Syrian, but the attendance greatly decreased until only twelve remained. However, after a new home was found for it near the Square, the attendance gradually improved until it reached thirty-five in November. From this time the school was practically, though not nominally, connected with the American Mission, and it was then that a fee for tuition was imposed on those who were able to pay, especially in case they were learning some foreign language. About this juncture, too, a Sabbath school for girls was commenced in the morning, and another for boys in the afternoon. The two were subsequently merged into one; a simple gospel address being given to the scholars just before the morning service by Mr. Hogg.

Services in English and Arabic were conducted by Mr. Lansing in his house at Abu Abbas until the arrival of Mr. Yule, to whom Mr. Lansing proposed that the English service be taken in turn. Mr. Yule, however, secured the use of the Prussian chapel, in the European quarter of the city, and for the most part conducted the English service himself. The attendance at the Arabic service was about seventy, from fifty to sixty of whom were scholars who attended the schools during the week. At this time, Mr. Khalil Sidawi, already mentioned, was a regular attendant, and bright hopes were entertained of his future, as he was a studious and intelligent young man, and had expressed a desire to study for the ministry, and Mr. Lansing commenced to give him some preparatory instructions; but parties advised him to go to England or Scotland and prosecute his studies. This plan he greatly desired to carry out, but the way and means not being secured as he expected, he finally lost his interest in religion, and ceased to attend the Arabic services, causing much disappointment to those who entertained bright hopes in regard to his future usefulness in the Lord's vineyard.

Turning to Cairo, we find that the work in its various departments was carried on without interruption, except that, on account of Mr. McCague's severe illness, the services on the Sabbath in Haret-es-Sakkain were not resumed until April 11. The attendance until the end of the year varied somewhat, but generally consisted of from ten to twelve adults, in addition to the school children. An evening reading class was opened by Mr. McCague, at which a few attended, among them Mr. Saleh Awad, a grain merchant, whose house was just across the narrow street from Mr. McCague's residence, and who was a man of good character, but very zealous in defending the doctrines and practices of the Coptic Church. When any statement was made that seemed to clash with the tenets or ritual of his mother Church, he would immediately object and ask for proofs to establish the truth of the declaration. This gave Mr. McCague the opportunity to read passages of Scriptures bearing

on the subject, which would for the time bring him to silence. But next day he was sure to go to his priest and ask him to produce proofs from the Word of God to establish the truth of the teachings of his Church, and finding him utterly unable to produce any such proofs, he would at first sullenly brood over the subject, and then at last unwillingly assent to Mr. McCague's position, but gradually was led to adopt it as his own and defend it against the members of his own Church. Every question of difference between the Coptic doctrines and evangelical Christianity he fought out in detail in this way with Mr. McCague, until he became thoroughly rooted and grounded in the faith. He would receive no proof except from God's Word, and when his priest would take him to the sayings of the fathers and the councils he would say, "I do not want these; I want the chapter and verse in some book of the Old Testament or the New." No wonder he developed into a Christian of strong character, and became one of the elders in the first session of the Cairo congregation.

The school for boys in Haret-es-Sakkain was still taught by Mr. Awad Hanna, and had an attendance of thirty-five, Mr. McCague giving the Bible lesson and instruction to some boys in the English language.

Mr. Barnett remained in the Darb-el-Ganeina district, and conducted the Arabic services on the Lord's day. It appears from his diary that he often visited the English residents, and was especially attentive and faithful in the visitation of the sick, the suffering, and the mourning. Messrs. Martin, McCague and he continued to conduct the English service in turns, until the former left for America with his helper, on April 17.

Among those who frequently called on Mr. Barnett at that time was a Coptic monk, called Makhiel, from Belyana, a small town in the upper country, not far from Girga. He was of an inquiring turn of mind, with a fair knowledge of the Scriptures, a very unusual thing among Coptic monks at that time. He had a great love for reading when

he was in the monastery, and had acquired a remarkable knowledge of Eastern Church history and the history of his own branch of the Church in particular, and was able to give useful information on many points connected with Christianity and its various phases in the Nile valley. When he first went to the convent he had never seen a complete copy of God's Word. He was anxious to get possession of a copy in his own tongue, and he realized his wishes in the following manner. A brother monk returned to the convent one day bringing with him a large book which had been given to him, most likely by an agent of the Church Mission Society, which was accustomed to distribute the Scriptures gratuitously in the Nile valley. Makhiel asked him to let him look at the book. To his great delight he found it was a complete copy of the Old and New Testament in Arabic, printed for the British and Foreign Bible Society. After reading in it awhile he determined to try and buy it from his brother monk. Fortunately the monk did not have much love for reading, but was in great need of a pair of shoes. So Makhiel proposed to give him a pair of new shoes in barter for the Bible. The monk readily agreed to this, and Makhiel secured the long-wished-for book. In this he read constantly until he became quite familiar with its contents, and was able to refer to any passage without the use of a concordance. In after years, when I was brought in contact with him in mission work in Alexandria, Monsurah and Cairo, I often envied him his readiness in locating passages of Scripture. Of him, Mr. Barnett wrote, in the annual report for 1858, when he was enumerating and describing those who were regular attendants at Divine worship: "A third is a priest of the Coptic Church. He is to all appearances sincere, and is well acquainted with the principles of our Church. He has been a constant attendant at our services for more than a year, and we have known him much longer; but he has no means of livelihood, and as he has little education we can make but little use of him. He has been of some use, however, in conversing with the people, and in

inducing a few to attend our meetings." This priest will often appear in the history of the mission, and proved to be of much more use in the Lord's work than Mr. Barnett at first supposed. In 1858 he interfered more than was agreeable with Mr. Barnett's time for study and preparation, and often intimated that he would like to give himself to the service of the mission provided he could get even a bare living; but Mr. Barnett, with his natural cautiousness and conservatism, gave him no encouragement. Mr. Barnett lived, however, long enough to think better of his qualifications, and to acquiesce in his being set apart to the ministry of the Word. Among others who attended regularly was an Armenian, by name Menas Yacob, who afterwards made a public profession of his faith and united with our Church, and subsequently became an elder in the Cairo congregation.

The year 1858 had its trials and anxieties. Mr. McCague was ill for more than three months. Mr. Barnett, too, was often troubled with weakness and dizziness. On one occasion he was in such a serious condition that twelve leeches had to be applied to his chest and blisters to his head. Mr. Hogg, as we have seen, was laid aside for two months. Mr. Barnett was anxious to take a change by going to America for a year or two, but he thought he could not leave until some one came out to aid Mr. McCague, who was seldom in vigorous health.

For a time all the missionaries were in great anxiety. 1858 was the year during which the English and French took Canton, the year of the terrible mutiny in India, and the year of the fanatical and brutal massacre in Jedda. The news of revolts, wars and massacres had its influence on the Muslim population. Their natural hatred to Christians showed itself more and more every day. Past experience had taught the Christians and Jews to be suspicious. The Muslims threw out hints and threats. They had heard of the uprising in India, and of the riots and murders in Jedda. They were known to be meditating an uprising in Cairo and Alexandria. They were suspected of making preparations

to carry out their intentions. The air was full of rumors; many lived in great terror night and day. The Muhammadans became aware of the fear that fell upon the Christians, and they intentionally, by looks, gestures and words, increased that fear. The missionaries were quite aware of their own danger, and were prepared to hear of an uprising at any time, night or day. They prayed together and committed themselves to the care of Him whose glory they came to Egypt to promote. The missionaries in Alexandria lived in the Muhammadan quarter, and every day had opportunity to notice the threatening demeanor of the Muslims, and knew that there was real cause for fearing the worst. Miss Dales had to be accompanied to and from the school by one of the gentlemen, for not only the populace threatened her, but even the soldiers on duty had insulted her in various ways, and on one occasion attempted to push her off her donkey as she was riding along. In their residence, too, the missionaries were in great danger, because they were surrounded by the most fanatical persons in the city, and their house would most likely be the first to be attacked. Mr. Yule, of the Scotch mission, kindly offered them the use of a house in the European quarter. As they did not wish to show any evidence of fear, they remained in their house and continued at their usual duties; but they were kept in such a state of perturbation on account of what they heard and witnessed in the neighborhood, that they were ready to put the worst construction on anything that might occur. One night (before the action of Sa'id Pasha in Cairo), after retiring to rest, and when the greatest fear possessed the non-Muslim population of Alexandria, they were aroused from their repose by a violent knocking at the door, and on looking out at the window they saw a motley crowd with torches, guns and swords standing around the door, as if they were intent upon entering. The missionaries thought, "This, now, is the beginning of the threatened religious riot. As we expected, we are the first to be attacked." For a few minutes they were at a loss what to do, but finally concluded they would

Father Mokhatl.

Rev. and Mrs. Currie.

remain silent and see what would be the result. By and by, the person of their own servant was discovered among the crowd, and from various expressions, which were caught in the general din and confusion, it became apparent that there was no intention on the part of the crowd to injure any one. On account of the resistance of the servant to the police, who wished to put him in ward for the night and fine him for breaking the law by being out after a certain hour without a lantern, the people had collected and accompanied the policemen to the house. The servant reckoned on being preserved from the consequences of his act by pleading he was in the service of a Frank. The missionaries thought best not to interfere with the execution of the law, but allowed the servant to make the best terms he could with the police.

In Cairo the excitement was even greater than in Alexandria. It was reported that thirty craft full of Bedouin Arabs were coming up the Red Sea to attack Suez. The Christians there became very uneasy, especially as their Muslim servants became very insolent and threatening. Arabs from the desert were hovering about the town, waiting for the expected opportunity of plunder. At this juncture an application was made to the governor for more troops, and, thanks to the promptitude of the government, the additional force soon arrived, and then the Arabs disappeared from the neighborhood In Cairo a Christian merchant asked a Muslim to pay a debt due to him. This he refused to do. At this a war of words commenced between them, and the Muslim who had always before acted in an honest and quiet manner, angrily called out that he would never pay, but would, before many days passed, find an opportunity of putting him out of the way. Others who presented notes for payment had the notes snatched from their hands, and torn to pieces before their eyes. Many petty misdemeanors were perpetrated by the Muslims, until almost a reign of terror was produced. Some twenty names of guilty persons were reported by the English and French consuls,

and the pasha had them apprehended and imprisoned. Information was communicated to the pasha that arms were concealed in the Azhar mosque, and, on searching, it was found to be true and they were removed to the citadel. The Greek consul ordered his people to prepare to defend themselves in case they were attacked, and they were not slow in taking advantage of his orders to provide themselves with various weapons, which they are too ready to use even in an unlawful manner. Other Europeans supplied themselves with guns and ammunition, and put their dwellings in a state of defence. Christians living in the suburbs moved into the city for greater safety. The Muslims became bolder day by day, and cursed the Christians and Jews as they passed along the streets. Matters were evidently coming to a crisis, and had not the pasha opportunely intervened with a strong hand, the horrors of Jedda would have been repeated on a large scale. The consuls having made representations to the viceroy, and he, knowing where to apply the remedy, called into his presence the Muhammadan sheikhs, especially those of the Azhar, and said to them, "I am not the governor of Jedda. I am Sa'id Pasha, the viceroy of Egypt, and if there should be any uprising against the Christians in Cairo you will be held responsible and your heads cut off." The viceroy's words had the desired effect, for in a very short time tranquility and confidence were restored. If a less energetic and less liberal-minded man had been commander of the ship of state there would have been fearful massacres, both in Cairo and Alexandria. But the Lord, who turns the hearts of kings as the rivers of waters, and rules in the councils of the nations, raising up one and overthrowing another, ordered that such a one as Sa'id Pasha occupy the chair of state at such a juncture, that by his justice and energy the threatened revolt against those who bear the Christian name should be prevented, and a time of tranquility should be given for the spread of divine truth. Foreigners and Christians owed much to Sa'id Pasha's impartial, intelligent, and firm rule,

and during his reign our mission laid the foundations of that work which afterwards could not be overthrown by the bitterest opposition from civil and religious rulers combined against it.

The year 1859 was one of hard and steady work on the part of those who were on the field and able for duty. There was, however, no little sickness among the missionaries. Mr. Lansing was laid aside for a time. Miss Dales was not as vigorous as usual. Mr. Barnett was unfitted for work for some weeks with an ugly abscess, which troubled him more or less for some months until he got relief by the help of an English doctor. Besides, he was still troubled by the dizziness, which I have already mentioned, and was very anxious for reinforcements, that he might be able to take his change to his native land. Mr. and Mrs. McCague were both ill, the former quite frequently, and at one time dangerously, so that his life was despaired of, and as a last resort he was ordered to leave the field for a time. He made a trip by the sea to Beirut, and then to Tunis, and was greatly benefited by it. He was so much pleased with the climate of Tunis, and was so much impressed with the religious needs of the people there and the openings for mission work, that he proposed to the Board to open a station there. Mr. Barnett, in company with Dr. Taylor, of the British and Foreign Bible Society, made a trip to Sinai in June for the purpose of regaining his strength after his illness, and to look for a summer resort and a place for a sanitarium for the Egyptian missionaries. He returned much improved, but learned that he had gone there at least a month too late for comfort in traveling, and came to the conclusion that the fatigue to be endured in getting to Sinai, on account of the distance and the character of the traveling, would effectually eliminate it from the number of places as possible sanitariums for the mission. The viceroy, even after making a carriage road for a distance and commencing the erection of a house on one of the mountain summits, came to the same conclusion.

Mr. Hogg, after a fruitless attempt to prevail upon the United Presbyterian Church of Scotland to resume work in Alexandria, or at least support him there, and learning that the committee at home were unsuccessful in raising the funds necessary to meet their past obligations to him, finally requested permission from the local committee to return to Scotland for the purpose of finishing his theological studies and receiving licensure. This permission was granted, with the expression of a strong hope that God would open up the way for his return. Before he left the country all the missionaries met in Cairo about the Easter holidays and spent some days in deliberation on the necessities of the mission work, and the best ways and means of diffusing the knowledge of Christ among the people, and closed their meeting with religious services, at which they commemorated the love of their common Lord and Saviour in the solemn ordinance of the Supper. It was a season of joy and spiritual refreshment, and served to strengthen the bonds which bound them together, and to lead them to a higher consecration to Him whose they were and whom they came to Egypt to serve. Soon after this Mr. Hogg visited Suez. On returning he heard of the serious illness of his sister, and in consequence left immediately by the steamship "Araxes" for home, and reached in time to spend a fortnight at her bedside before she fell asleep in Jesus, in the bright hope of a glorious resurrection.

Notwithstanding all these changes and movements in the missionary staff the work itself was carried out with vigor and success. The boys' school in Alexandria came under the sole management of Mr. Lansing, and the girls' school under the efficient direction and instruction of Miss Dales. The services in Arabic were, of course, conducted by Mr. Lansing, but the English and Italian were for the most part taken by Mr. Yule and his staff of helpers. A new departure was taken in the opening of a book depot for the sale of Scriptures and other religious and useful literature. Many people resorted to the depot to meet one another, get the

news of the day, and discuss religious topics. A similar depot was opened in Cairo, in which Mr. Awad Hanna, formerly teacher in Haret-es-Sakkain school, was detailed to the duty of salesman, a position for which he proved to be highly qualified. These depots for many years were the centers of attraction for inquirers, and many earnest discussions of religious doctrines and practices were held in them. The Arabic services in both quarters of Cairo were continued with an increased number of worshipers. The evening class by Mr. McCague was also kept up except during the time of his sickness, and the English service by the missionaries as in former years.

Two or three matters of special importance may be noted:

1. Persistent efforts were made by the missionaries during the early part of the year to collect a sum of money for the purchase or erection of permanent mission premises in Cairo. Mr. Barnett spent a large part of his time for some months following up the travelers and soliciting their help in the much-needed project. Friends of the mission suggested the preparation and presentation of a petition to his highness the viceroy, for the gift of a house or lot to the Protestants, as he had already done to the Roman Catholics. A good deal of writing and consultation took place in regard to this matter, with no definite results up to the end of the year. Considerable money was subscribed, however, and some collected.

2. Dr. Abbat, who had always been a friend of the missionaries, and had been very attentive to them in times of sickness, died on March 30. For a time they were in great perplexity in regard to what was to be done to supply his place, and the missionaries even contemplated making an application to the Board for a physician to be sent out from America. This necessity was, however, obviated by the removal of Dr. Paterson, an English physician, from Alexandria to Cairo, who proved to be a kind friend and an intelligent and successful practitioner. The missionaries

greatly appreciated his professional services as long as he remained in Cairo.

3. As an evidence of the increasing influence of the missionaries and the success attending their labors, it is worthy of note that the Coptic Patriarch and hierarchy became very active in their opposition, and as a means of preventing intercourse with the missionaries and their helpers, and avoiding the necessity for sending the children of Copts to American schools, they determined to open at different points in Cairo twelve Coptic schools, a policy that has frequently been adopted by them, but without success.

4. In September, after careful consideration and appropriate preparatory exercises, the sacrament of the Lord's Supper was administered in the Arabic language for the first time, and four persons were received into the fellowship of the Church and enrolled as members. These were the first fruits of the mission work. Their names were: Father Makhiel el-Belyana, the Coptic monk already mentioned, Menas Jacob, an Armenian, Awad Hanna, and a Syrian, by name Nusr. It was the day of small things, but yet it was a day of joy to those who had left home and country and friends for Christ's sake, and labored and prayed in tears for the salvation of souls in this land. Though they were not ignorant of the deficiencies of these persons, yet they gave evidence of sufficient knowledge of the truth, and sincerity of profession, and uprightness of conduct, to warrant them in admitting them to Christian fellowship. They hoped, too, that by coming out and separating from their corrupt Churches and taking a stand on the Lord's side, and on the principle that God's Word is the only rule of faith and practice, they would be the means of doing much good to doubting minds and faltering hearts. The ties of family relationship, the bonds of early training, and the bondage to customs agreeable to corrupt human nature, were immense obstacles in the way of a ready acceptance and profession of Protestant principles. The utter abasement of self, and the rejection of any dependence on work done by self, are

not principles easy of adoption by human nature; indeed, never will be adopted except under the influence of Divine grace. There was nothing in the character of the Egyptians, nothing in their social habits and training, nothing in their inclinations and desires, to encourage the hope that the Gospel would be accepted by them; nothing but the promise of God that His Word would not return void. In this confidence those men of faith labored on in a quiet, sincere, and prayerful manner, believing that the time would come when the Egyptians would give up their dependence on self and its merits and accept the obedience, sufferings and death of Jesus of Nazareth as the only ground of salvation, and therefore they rejoiced in the public profession of the four persons just mentioned as the first fruit of a glorious harvest.

1860. The missionaries on the field in 1860 remained the same as in the previous year, except that Mr. John Hogg, having been appointed by our Foreign Board as a missionary to Egypt, and having been lincensed by the United Presbyterian Presbytery of Edinburgh in November, 1859, and married on January 10, 1860, left Liverpool with his wife on the steamship "Salamander," on January 27, 1860, to join the mission. They had scarcely left Liverpool before they experienced rough weather, which continued for some days. In the Bay of Biscay the steamer sprang a leak and foundered on January 31. The passengers were with great difficulty saved by getting into the boats. In the good providence of God, who watches over His people by sea as well as by land, they were picked up by the steamship "Cornelia,"* bound for Rotterdam, and landed at Plymouth. They lost everything, papers, clothes, books, presents, furniture, and many precious mementos. Friends of the cause of Christ and sympathizing brethren in Christ in Edinburgh, Glasgow and Paisley more than made up the money value of what was lost, and they started afresh on their journey to Egypt, with zeal nothing abated, on February 28, 1860, via London, Paris, Marseilles and Malta, reaching Alexandria

* See the United Presbyterian and the Christian Instructor, March, 1860.

on March 19, 1860. They were received in Alexandria with special demonstrations of joy and thanksgiving—joy at meeting with a former friend, instructor and brother in Christ, and a successful worker in the vineyard of the Lord, recouped for the same service and accompanied by a cultivated and earnest Christian helpmate; thanksgiving to God for their preservation, first from death by drowning and second from death by exposure to cold and hunger.

Towards the close of the year another addition was made to the mission in the persons of Rev. S. C. Ewing and his wife, and Miss M. J. McKown. They sailed from New York on Saturday, October 6, in the steamship "Edinburgh," of the Inman line, landed at Liverpool on Thursday, October 18; sailed from Liverpool on October 28, on the steamship "Danube," of the Bibby line, and reached Alexandria in safety on Tuesday, November 13. Mr. Ewing and his wife spent a few days in Alexandria, and reached Cairo, their field of labor, on November 17, welcomed by brothers Barnett and McCague as the much-desired and long-looked-for recruits. Mr. Ewing immediately afforded assistance to the weary and overtaxed brethren in various ways, and more especially in taking his share in the English department. Miss McKown remained in Alexandria and aided Miss Dales in the girls' school there.

In 1859, the secretary of the Foreign Board had been authorized by the General Assembly to inform the brethren in Egypt that they might, in conjunction with the missionaries in Damascus, form a presbytery whenever in their judgment it seemed necessary or desirable. Much consultation and some discussion orally and in writing had taken place among the missionaries on this subject, some favoring the formation of a presbytery, and others seeing no immediate necessity for it. But as Mr. Hogg came out without ordination, and his ordination appeared to all not only desirable but almost necessary for successful work as a missionary, it was decided to organize the presbytery. This organization took place in Cairo on April 13. Mr. Barnett,

The Square at Alexandria.

being the oldest member, preached a sermon and made the opening prayer. He was then chosen moderator, and Mr. Hogg clerk, Mr. McCague to act for Mr. Hogg until after the latter's ordination. The presbytery adjourned to meet in Alexandria on May 22, to hear Mr. Hogg's trials, and to conduct the ordination services. These plans were carried out in accordance with the rules of the General Assembly. The organization of a United Presbyterian presbytery in Egypt and the ordination of Mr. Hogg as its first official act, make the year 1860 memorable in the history of our mission.

If the personal history of the missionaries in Egypt during 1860 were written, it would contain a long recital of sickness and suffering, borne with Christian patience, and causing many removals, changes and disappointments. Suffice it to say that Mr. and Mrs. McCague were frequently ill, suffering much from ophthalmia and other diseases incidental to the climate. The former sought restoration by taking a change to Syria and to Tunis; the latter to Alexandria. Mr. and Mrs. L. Muller, then residing in Cairo in winter and in Abbasiya in summer, invited Mr. and Mrs. McCague to enjoy their hospitality, if perchance they might be benefited thereby, and did many acts of kindness on various lines to the missionaries stationed in Cairo.

The hearts of Mr. and Mrs. McCague were again filled with grief at the loss of their dear Mary Barnett, on May 31, the second child whose little form was laid in Egyptian soil, waiting for the resurrection, and making the very dust of Egypt dear to the parents. Mr. and Mrs. Lansing, too, were laid aside from work for a time Both suffered intensely with ophthalmia for many weeks, while they, too, were called upon to give back to God a little girl whom they dearly loved. It was with the greatest difficulty that Miss Dales kept up and carried on the work among the girls and women. Mr. Hogg was also brought to feel the necessity of being more careful in the use of his strength, as his earnest nature often led him to overtax it. I find him at that time noting in his diary: "Let me take warning in the future; more good

will be done in the end by a constant, persevering and devoted effort in the work than by killing ourselves outright at the outset." Mr. Barnett, too, often felt his strength waning during the year, and on the advice of the missionaries at their meeting in April, he determined to go home early in the summer, and in this sense he wrote to his father and his mother and other relatives; but he afterwards changed his mind, in view of the demands of the work, and on account of a long-cherished desire to make a missionary tour on the Nile in the interests of Bible distribution, and for exploring the field and locating native agents at important points.

The mission work was carried on during the year on various lines, as the strength and health of the missionaries permitted. In Alexandria both the schools were more numerously attended than formerly, chiefly on account of the influx of Syrians, who had fled from the atrocities perpetrated by the Muslims and Druzes in their own land. To these the missionaries, and more especially Mr. Hogg and Miss Dales, gave much of their time in ministering to their bodily wants and imparting religious instruction. Children of all the faiths represented in Alexandria and in Syria, and of several nationalities, were on the roll of the pupils, and all received lessons in the Christian religion and attended morning prayers. Very often complaints were made by parents, especially the Muslims and Jews, about their children learning Christianity; but as the schools were opened and supported for that very purpose, the missionaries did not desist from performing their duty in sowing the precious seed in the hearts and minds of the pupils, whatever might be the objections of the parents and guardians. As an example of what occurred, I may relate the following, taken from Mr. Hogg's diary:

"The teacher tells me of an instance of Muhammadan interference. The father of Mustafa sent by his boy to say that he did not wish his son to study the Bible and the Catechism. The teacher said, 'Tell your father to come and see me on the subject.' The father came a few days after, and

entering the school quietly, took his seat for a little, and then, in the presence of the school, stood up and in a rage asked the teacher, 'Who authorized you to change people's religion?' The teacher replied that it was not his business to change the religion of the boys, but, by the grace of God, he wished to make them good, adding: 'How do you think we could get along with so many boys of different classes unless we were to teach them how to behave? They were all accustomed to curse and swear, etc. Do they do so now? Is it wrong to teach them to obey their parents, to speak the truth, and be obedient to their teacher?' Then, reading the first question and answer in the Catechism, he said: 'Is it wrong to teach the boys that there is a God, and that it is our duty to glorify him?' When he touched on the duties of children to their parents the father smiled, and then the teacher knew he had gained his point, and said: 'Tell me, does not your boy make progress in his studies?' The father replied, 'Yes; better progress in English and Arabic than other boys in school.' 'Well,' said the teacher, 'if he gets on in these, can you not leave the other matters?' 'Yes, yes,' he answered, 'and I will give you a present, too, for all your trouble,' and away he went, as pleased as possible."

The effect of the incident was good on the whole school. The introduction of singing into the school by Mr. Hogg relieved the monotony of study and enlivened the pupils, and made the school popular. He opened a class in vocal music, in which he was a master and an enthusiast, and some of the pupils seemed to catch the spirit of their teacher.

The Arabic services were conducted by Mr. Lansing during the first half of the year, but from the 24th of June, when Mr. Hogg preached his first discourse in this language, he was occasionally relieved by him, and in the absence of Mr. Lansing in Cairo in the autumn, the whole burden fell on Mr. Hogg. On May 27, the sacrament of the Lord's Supper was dispensed in Arabic in Alexandria for the first time. Eleven persons sat down at the table of the Lord and partook of the emblems of the Saviour's broken body and

shed blood, viz., Mr. and Mrs. Lansing, Mr. and Mrs. Hogg, Hanna Grace, Father Makhiel, Khalil Sidawee, Wurdy Barakat, Habib Gharzoozi, Fadl Alla Gharzoozi, and a man by name Iskander.

During the summer months, when the missionaries were in Ramleh, they conducted an English service in Mr. Robert Fleming's tent.

Much of the time of the missionaries, as I intimated above, was taken up with the needy Syrians who had been driven from their homes by the cruel Druzes and treacherous Muhammadans. Many of them were in the greatest want, having lost their all, and in many cases the head of the family had been butchered in cold blood, and their houses destroyed and plundered. Among these was the Barakat family, some of whom had been trained in Mr. Lansing's family in Damascas. The father was the last one killed in the terrible massacre. He had stealthily left his hiding place and gone to see if any of his worldly goods had been spared by the plunderers. Being seen, he was killed without mercy. All the family, except the eldest, came to Egypt—Warda, who many years after went to Monmouth, and died there; Katrina, Aneesa, Elias and Mohanna. The last two mentioned also went to America, and are known to many there. Many other similar cases calling for immediate assistance were met with by the missionaries, who found it necessary to enlist the interest and solicit the help of residents and travelers on their behalf. Lord Haddo, who was in Egypt at the time, and who was spending a few weeks in a Nile boat on the canal, headed the list with twenty pounds sterling.

During this year the hospitals and galleys were visited regularly by the missionaries, and Father Makhiel was untiring in his round of visitation to the latter, in which he met with many cases of rank injustice and cruel oppression, inflicted for the most part on Coptic scribes for petty offences or religious hate, or no cause known whatever. As these scribes were generally able to read, copies of the New Testament

were distributed among them. On one occasion (a Friday, the rest-day of the Muhammadans) Mr. Lansing accompanied Father Makhiel to the galleys, which were near the arsenal, near the harbor. The chained occupants were employed on other days in dragging long, heavy stones for building the docks, but on that day they were resting their weary limbs after six days' severe toil, reclining in the grateful shade of a large acacia, which grew and spread its branches in the court of the prison. One had a book, the New Testament, which Father Makhiel had given him, and the rest were lying around him listening to the words of truth. The men were mostly Muslims, but all held the reader in great esteem for his talents and character. Mr. Lansing took the book, read in it, explained and enforced the lesson. Coffee, as usual, was brought, also a cigarette. Even the officer on duty treated Mr. Lansing with great respect, and hinted to him that if he could do anything to liberate the man who was reading, it would be a kind and deserving act. Various efforts were made to secure his release, but all failed. At last he enjoyed the benefit of a general order to set free a certain class of offenders at the time of the circumcision of the viceroy's son. Many had their days of prison life brightened by the visits of the missionaries, and some of them had their time in the galleys shortened. Much credit was due to Father Makhiel for his attention to the poor, suffering, and oppressed. He seemed to know of everything that was going on.

In Cairo, the boys' school at Haret-es-Sakkain was closed for two reasons: First, to encourage the effort being made in the Ezbakiyah quarter of Cairo to develop a school in which the pupils attending should pay for their instruction, as up to that time education had been given free. Second, to afford facilities to open a girls' school, an undertaking upon which Mrs. McCague had set her heart for some time. This school was opened in June, and was really the beginning of female education in Cairo in connection with our mission. By the month of August the number of girls

attending numbered twenty-five. A Coptic woman was secured to assist Mrs. McCague, but the burden of the instruction devolved on the latter, as the former was ignorant, inefficient and inexperienced.

An afternoon service in Arabic in the Ezbakiyah quarter, in addition to the morning one, was commenced during the year, but for a time the English service was discontinued. The second celebration of the Lord's Supper was held in Arabic on June 10, at which time four new members were admitted to Church fellowship. These were Awad Hanna's wife, Girgis Hanna, Ibrahim Yusif and Spiro Toma. The third is he who afterwards studied theology under Messrs. Lansing and Hogg, served the Master in various places as licentiate, and at last became the first native pastor of the Asyut congregation. The fourth was afterwards elected deacon at the organization of the Cairo congregation, was a consistent member of the Church, attentive to the duties of his office, punctual in his attendance at all religious meetings, and a very successful Sabbath school teacher. He became in after years salesman in the bookshop, and died while serving the mission and his Master in that capacity.

The year 1860 was a year of Bible distribution. Mr. McCague and Mr. Awad Hanna visited the Delta for that purpose and disposed of $110 worth of books, most of them Scriptures. The sales were for the most part at Tanta and Convent of St. Damiana. Subsequently Father Makhiel visited Tanta during the great fair and sold Scriptures to the value of $20. A Mr. Crosby-Brown and a Mr. Butcherly, passing travelers, wishing to do good as well as to visit the ruins of ancient Egypt, took with them to the upper country a supply of the Word of God, and disposed of at least $100 worth. Seeing that the Nile afforded the easiest and quickest means of reaching a large number of villages, the missionaries Lansing, Hogg and McCague, purchased from Messrs. Robert Fleming & Co., a Nile boat, called the "Ibis." In this Mr. and Mrs. McCague went up the Nile, leaving Cairo on October 2, and taking four native brethren, Messrs.

Ibrahim Yusif, Mansoor Shakoor, Buktor Fam, and Awad Hanna, also twelve boxes of books. They were absent only five weeks and in that time they distributed books, mostly Scriptures, for which they received $125. Mr. Ibrahim Yusif was left in Asyut as teacher, Buktor as colporteur. Mr. Mansoor Shakoor was left in Luxor with instructions to open a school.

On this trip many villages were visited, many conversations held with the people on religion, many Scriptures distributed, and two important stations occupied in the upper country as centers of light to the surrounding localities. In these towns Mr. Awad Hanna was very useful in holding discussions with the natives, as he was thoroughly acquainted with the thoughts and manners of his own people, and very ready in setting aside their specious arguments and illustrating their absurdity by some familiar proverb or appropriate story. No one connected with the mission has done more to expose the rottenness and ruin of the Coptic Church than he. Mr. McCague, in his letters called "Egypt Revisited," says of this trip: "There was much work done in several places between Cairo and Luxor—but not having taken notes at the time, I am unable to recall the particulars at this date. But at Asyut we filled a satchel with Scriptures and put it on a donkey and passed through the streets, calling out, 'The Holy Bible for sale.' It tried our moral courage to begin this kind of work, but we soon became used to it. I was greatly encouraged in this hand-to-hand work, as it brought us so directly and constantly in contact with the people." The work of Bible distribution was continued by Mr. Lansing after Mr. McCague's return, but as his trip reached into the spring of 1861, I will leave it until I take up the events of that year, as well as the noble work of that true nobleman, Lord Aberdeen.

Egypt had for a long time been the resort for invalids from the West who were troubled with pulmonary complaints. Its mild climate and dry air will always attract refugees from the damp and cold regions of Western civili-

zation. In the early days of the mission, before Cairo was occupied permanently by an English Church clergyman, the American missionaries had to spend a part of their time visiting these invalid travelers; ministering to their varied wants; giving them encouragement and counsel; sometimes watching with them until the spirit took its flight to a purer clime. During the springtime of 1860 the missionaries in Cairo and Alexandria, but especially in the latter, were called upon to do more than usual of this Christian work. While it added much to their labors, it was of great spiritual benefit to them, because it brought them into the midst of great and solemn realities, and thus prepared them to follow or accompany their converts to the "valley of the shadow of death." An interesting case occurred in which the missionaries were able to afford aid and comfort in various ways.

A Rev. Samuel Lyde, who for a long time had been working in the service of the Lord in Latakia, and had come to Cairo to spend a few months, was suddenly attacked with hemorrhage of the lungs, by which he was in a brief time brought near to death, but rallied for a little. Mr. Barnett visited him frequently while in Cairo, and ministered to his bodily and spiritual wants. Fearing lest he might not recover, and wishing to convey a last loving message to his relatives at home, he dictated to Mr. Barnett the following letter: "Dearest and best of mothers, adieu! I am sure your salvation is safe in Christ's hands. Dearest and most loving of brothers, live wholly to God, and let not the cares of this world hinder your salvation. Very kind sister, God bless you for all your kindness. Dearest Kate and Malcolm, give your young hearts to God. These are the last words of a dying uncle, most dear nephew, do live to God." On another occasion he said, "Tell my brother to give the house and premises to the missionaries at Latakia, also sixty pounds a year as long as they use it properly." He recovered slightly and went to Alexandria for a change. He was frequently visited there by Mr. Lansing, who was of great help to him during a brief time of spiritual darkness, aiding him

Native Woman on Donkey

in coming to the light, and in meeting death rejoicing in Jesus in the full assurance of faith.

Though the missionaries were sent out to Egypt for the Egyptians, yet they have been of great benefit to many American and other English-speaking people. An interesting case of conversion was reported to me. It was of a young English woman who, after having been brought up under religious influences in England, had gone to India and become careless, thoughtless and giddy, throwing off most of the restraints of her early training. She, on her return from India, spent a few days in Cairo, as Indian passengers were then accustomed to do, was led on Sabbath day to attend divine service at the American Mission, where she heard a sermon by Mr. Barnett, which aroused her to a sense of her state and danger, and was blessed by the Spirit to her conversion. How many others have been helped in their Christian life or led to the Saviour through these English services, conducted by the missionaries for all these years, only can be known on that great day when all shall stand before the Lamb, and all secrets shall be revealed.

CHAPTER VII.

1861—Distribution of missionaries—Visitation of hospital and galleys in Alexandria—School work and preaching—New school for girls in Cairo—Mr. and Mrs. McCague leave for America—Also Mr. Barnett six months later—Reducing the forces in Cairo—Transfer of Mr. and Mrs. Lansing and Miss Dales to Cairo in the autumn—Trip of Mr. Lansing on the Nile—Lord Aberdeen and Bible distribution—Faris-el-Hakim in Asyut—His cruel treatment by the Muslims—Their prompt punishment—Influence on mission work—Arrival of the writer in Alexandria.

At the beginning of 1861 the missionary force consisted of Rev. J. Barnett, Rev. Thomas McCague and wife, the Rev. Gulian Lansing and wife, the Rev. S. C. Ewing and wife, Miss S. B. Dales, and Miss M. J. McKown. Miss Dales was ill nearly al summer, took a trip up the Nile in the autumn for her health, and before the end of the year was transferred to Cairo. Miss McKown was not yet able to use the language, and therefore her labors were restricted to teaching some classes in the English language and superintending the needle work. Practically, Mr. Hogg was the only person in Alexandria who was prepared to do efficient service in the strictly missionary sense. Even the native help which he had in the schools was very unsatisfactory. The chief master in the boys' school left the service and changed his profession. Another had to be dismissed. In the girls' school the Italian teacher left for Italy at the very time he could least be spared. No qualified persons could be found to fill the vacancies. In the absence of Miss Dales, Miss McKown took the direction of the girls' school, while Mr. Hogg conducted the opening exercises and gave the Bible lesson to both schools. During Mr. Lansing's absence in the upper country and at Cairo, Mr. Hogg had to conduct both Arabic services on Sabbath and a prayer-meeting during the week. He was, moreover, the chief mover in establish-

ing an English prayer-meeting for Anglo-Saxon residents, which was held at the house of Mr. Rankin every week, and was continued many years, becoming a means of spiritual refreshment and growth to both missionaries and people.

It appears from Mr. Hogg's papers that many conversations were held with the natives and the Italians in their homes, their shops, and especially in the Bible depot. The galleys and the hospitals were also visited. These conversations were with Muslims and Christians of the various sects, such as the Catholics, the Greeks and the Copts, and often developed into warm discussions rather taxing to Mr. Hogg's nervous temperament. Among the questions which formed the subject of conversation was the obligation to keep the Sabbath day holy unto the Lord. On one occasion Mr. Hogg says: "A Copt asked me, 'What should a Christian do who is obliged to labor on Sabbath in order to obtain daily bread and cannot find a situation? Should he abandon his present one?' The question came from an uneasy conscience. I answered, 'It is his duty to seek different employment, and ask God's help to find it, and even that was not sufficient; but if he had strong faith in the promises of God, he should, first of all, leave his present position, trusting in God to help him find another.' I explained my meaning by referring to the crossing of the Jordan. The command was, 'Speak unto the children of Israel that they go forward,' while the waters overflowing its banks rolled on before them in mighty force, and it was only when the priests bearing the ark entered the river that the waters were stayed. I also enforced my remarks by describing the disruption in Scotland, when the ministers left their churches and their stipends, not knowing how they would be supported in future. When I left the depot the questioner grasped me firmly by the hand."

During the year three persons professed their dependence on Divine grace for their salvation, their sincere love to the Saviour, and their names were added to the roll of the members in the visible Church. The proceeds from the sale of books in Alexandria were $640.

In Cairo the work continued on the same lines as last year. The attendance at the services in Arabic increased to an average of thirty-five adults, besides a few boys and girls. Five new members were added to the roll of the native church. A Sabbath school for girls was opened, at which most of the pupils at the day school attended. The pay system introduced into the boys' school during the past year had to be given up, on account of the opening of other free schools in the city. A second school for girls was opened in October in the Ezbakiyah quarter, and as Mrs. Leider's school for girls was closed about that time, three of her teachers were engaged, who also brought with them many of their former pupils, so that our girls' school in the Ezbakiyah was the successor of Mrs. Leider's. Miss Hart, previously in the employ of the mission to the Jews, and herself a converted Jewess from England, having joined our mission early in the year, spent one-half of every day in the girls' school in Haret-es-Sakkain, and one-half in the one in Ezbakiyah for a time. Miss Dales, on her transfer to Cairo late in the autumn, also labored in the Ezbakiyah school, and later on took entire charge of it. Before the end of the year there were over a hundred names on the roll, and the school became a power for good in that part of the city. The sales from books from the shop in Cairo during 1861 amounted to $880.

On account of protracted illness, which threatened to make them unfit for mission work in the future, Mr. and Mrs. McCague and family were compelled to return to America, and on the 14th of March they left Cairo in the expectation of returning to resume the work in which they took a deep interest; but the Lord had ordered otherwise, for their severe illness of varied kinds had permanently injured the health of some of their number so they were never able to rejoin the mission forces. Mr. McCague, however, made a visit to Egypt after an absence of about twenty-six years.

Six months after Mr. McCague left for America, Mr. Barnett followed him. He had for many years contemplated

taking a respite in his native land, but had been delayed by one cause and another, but chiefly on account of the weakness of the force on the field. He had been seventeen years in the East without a home presided over by a sympathizing consort. He made no secret of the fact that he had two objects in view in going to America, to gain bodily strength, and to find a helpmate.

The departure of these two missionaries left, for a time, Rev. S. C. Ewing and his wife and Miss Hart in charge of the various departments of mission work in Cairo, though they had been less than a year on the field. In the autumn, they were reinforced by Mr. Lansing and wife and Miss Dales, from Alexandria.

The missionaries did not restrict their labors to the two cities mentioned, but, understanding the meaning of their Lord's commission, they contemplated the occupation of the Nile valley, and the conversion of the Egyptian people to Christ. As a means for the accomplishment of this end, they had planned the continuance of the evangelistic work on the Nile begun during the previous year, and Mr. Lansing to this end left in the "Ibis" towards the close of 1860 with a large supply of Scriptures and other useful books, and on reaching Luxor, made that ancient town his headquarters until March 6, and spent his time sowing the seed of the Word there and in the neighboring towns and villages, both by the sale of religious literature and by friendly conversations with the people. In company with Lord Aberdeen, he made a trip to Esna, where they pitched a tent and for ten days met with many of the people, speaking to them of the salvation offered to all through faith in a crucified Saviour and selling a large number of Testaments. Returning to Luxor, Mr. Lansing and family left for the north on March 6, 1861, in company with his lordship. A government steamer met them next day, sent up by the viceroy to tow down Lord Aberdeen's dahabia,* in which a cabin was kindly given to Mr. Lansing and his family by this Christian noble-

* Nile boat with sails.

man, and every facility was offered for selling Scriptures on the way down the river.

Mr. Lansing says, in one of his letters, written at this time: "Of this interesting trip we cannot even attempt a sketch. We can only say that there were sold, during the winter, books to the value of $625, and seventy villages betwen Luxor and Cairo were visited. As to the manner of doing the work, it was our custom to stop every few miles, and at places where the Coptic villages in the neighborhood would be most accessible, and then I would visit those at a distance from the bank of the river, those nearer being visited by Father Makhiel or Mr. Mansoor Shakoor, accompanied by one or two boatmen. We have great joy in mentioning that at several places we met individuals who had long been diligent students of the Word, and who gave good evidence of living piety." Lord Aberdeen had on his own account taken from the depot a large supply of Scriptures for distribution on his trip up the Nile. He took a deep interest in their distribution, and, until the day of his death, Father Makhiel, who accompanied the noble lord to the villages with a supply of books in the saddlebags, was accustomed to expatiate on the untiring zeal and humble character of that nobleman. Dr. Lansing well said, in a letter written some time after: "The memory of Lord and Lady Aberdeen will long be fragrant to the mission in Egypt for the noble part which they took in the great work of Bible distribution in the Nile valley, and the liberality and self-sacrifice which they displayed while personally engaged in its prosecution, might well stimulate other Christians to go and do likewise. I have seen people at home in our democratic America who scout at aristocracy, and think that titled people must necessarily be proud, and that, even though good Christian people in their way it may be, are yet above distributing tracts or other such humble methods of serving Christ, and must do what they do in a certain conventional style, with so much eclat and circumstance as to destroy the effect of Christian effort. Would that such persons could have seen this Earl of Aberdeen, though too

weak to walk, riding through a dirty Arab village and selling Testaments to the astonished natives who crowded around him and his good lady day after day; keeping our book account; filling our colportage bags; selling our penny tracts; and administering to the ailments and bodily wants of the little, dirty, sore-eyed Arab boys and girls who crowded the banks to which the boats were tied. Such, be they titled or not, are heaven's aristocracy."

Before leaving Luxor, Mr. Lansing thought it expedient to close the school which had been opened the previous autumn. This was done because the bishop, who at first favored the school, had, after seeing what influence the truth would have on his people, used his power to break it up; also because the teacher's health was in a precarious condition, and because his services were needed elsewhere with more promising prospects. When Mr. Lansing reached Asyut, he found that Faris-el-Hakim, an enlightened Syrian priest who had been sent there by the missionaries to open a school, had not been able to do so on account of the opposition of the clergy, and was spending his time in holding discussions with the people and in selling books from a small depot which he had opened. The fact that he was a Syrian and had broken his monastic vows, made him a *persona non grata* with the Copts, though he was a man of some talent and rather more scholarly in his own tongue than most monks. About the end of July, Faris undertook, at the request of the Copts, to defend a woman who had embraced Islam and then wished to return to the faith of her fathers. The defection of a Muhammadan from that faith is, in Islamic law, punishable with death, and those who aid in leading a Muslim astray are also liable to punishment. But the spirit of religious liberty had commenced to spread about the time the following incident happened; at least it was then thought that perhaps the proclamation of religious toleration which had been wrested from the Sultan might cover the case; but the sequel will show that the Muslims in Asyut did not so interpret the proclamation, and were determined that Chris-

tians should not be allowed to so interpret it. The facts of the case are as follows:

Faris had frequently been visited by some of the prominent Muslims in Asyut, who questioned him as to who sent him, what was their object in sending him, and how he was able to sell his books at so low a price. He replied that people in the West, knowing what ignorance prevailed among many of the Eastern peoples, had freely contributed of their money, and printed these books and offered them for sale at a price much below the cost, because the people were not able to pay more.

As Faris was a master in the use of the Arabic language, a qualification then restricted in Egypt to Muslims, and withal of more than ordinary intelligence, some of the Muslims seem to have suspected that he was really a Muslim at heart, but entered the service of the Christians simply as a means of livelihood; so they were rather disposed to be friendly with him at first. One day, in the absence of the Coptic bishop, a woman, who was by birth a Copt, but had embraced Islam for worldly gain, went to the bishop's house in order to tell him that she wished to return to her former religion. The bishop's agent brought her to Faris, because he himself did not know what to do, and because he was afraid to take the woman into the house, knowing that the return of the woman to Christianity made her liable to be punished with death, while severe punishment might also be inflicted on any Christian implicated in helping her. Faris, having a knowledge of the Sultan's recent decree giving religious liberty to his subjects, and having some knowledge of legal procedure, offered to become the woman's attorney if she so desired. So a paper was prepared to which she attached her name, and it was attested by witnesses. By this document she committed her case into Faris' hands, and gave over the care of her person to the bishop until such time as the court might summon her, for it was expected that her Muslim husband would soon present a complaint on account of her defection, and demand her res-

Camel Driver.

toration to him, or her punishment. The case, however, did not come up for some months, as the Muslims were not sure of being able to carry it through to a successful issue. But on the death of the Sultan, Abd-el-Majid, in whose reign the proclamation of religious tolerance had been promulgated, and the accession of his successor, who it was supposed would not be bound by the decree of his predecessor, the Muslims of Asyut advised the man to bring up the case, especially as by this time they had changed their mind about Faris, and wished to have him silenced or removed from the place.

Accordingly, the Muslim husband presented a petition to the governor of the province of Asyut, complaining of the detention of his wife in the bishop's house at the instance of Faris, and that she had been enticed by him to return to the infidel Christian sect. On the receipt of the petition by the governor, he wrote to the chief of the police to summon Faris to appear before him, and to demand him to deliver up the woman to the government for the purpose of adjudging the case. When Faris received the summons he immediately obeyed, and appeared with the woman, and was sent to the police court. What happened there I now give in a translation by Mr. Hogg, of Faris' own words:

"On entering I found about sixty men present, among them a number of learned men, with the kadi* and the mufti.† I seated myself on the lower end of the divan (the lowest place), upon which the kadi's scribe approached me and said, 'Sit upon the ground.' From this remark, and from it being so different from their ordinary treatment of me, and especially from the irrelevant questions put to me, I suspected their evil purpose, and therefore answered them to the best of my ability in the most civil and respectful manner. Finding they had not accomplished their object of exciting me to say something rash or improper, they stirred up the ignorant crowd to revile me and curse my religion. On this I attempted to leave the court, which, when they perceived, they prevented me from doing, and the kadi said, 'Why have you come here?' I replied, 'If your honor will have the goodness to read the petition and the order of his excellency the governor, thereto annexed, you will under-

* The chief judge. † A doctor of law.

stand the reason for my appearing before you.' The scribe then read the petition and the order, and said, 'Why do you detain the woman with you?' I remained silent, whereupon the kadi said, 'Why do you not answer the scribe?' I replied, 'May it please your honor, I am the attorney of the woman, not her detainer, and therefore I abstained from answering, since the petition which is in the hands of your honor orders the appearance of her attorney, not her keeper.' The kadi then replied, 'We do not acknowledge your right of attorney.' On this I thanked him for relieving me of my obligation. He then said, 'It is not for this that we reject your right of attorney, but because you are an infidel, and have occasioned infidelity in our town.' I then said to him, with all respect, 'I should think your honor cannot believe that a person like me is able to originate either infidelity or faith, seeing this prerogative belongs to God alone.' Thereupon the mufti said, 'O thou accursed one, thou infidel, thou son of pig, thou polluted one! dost thou revile the religion of the kadi?' He then stirred up some of the ignorant crowd, who had increased to about two hundred, to beat me; whereupon the brother-in-law of the kadi came forward, spat in my face, and struck me on the head. The kadi then called out, 'Beat him;' and upon that a man called Ayub Kashif came forward and said, 'O thou accursed infidel; dost thou think that Abd-el-Majid* still lives? He is dead, and with him has died the Christian religion, and also the reproach of Islam, and in his place has arisen Abd-el-Aziz, who has brought back to the religion of Islam its ancient glory.' So saying he struck me with his cane on my head, and spat in my face, and knocked me in the stomach. At this the crowd rushed upon me and commenced beating me one after the other with sticks, spitting upon me, and throwing earth on my head. As, however, I did not shed any tears nor utter any cry of pain, they imagined that this kind of beating did not affect me much. So the kadi then ordered the instruments of torture to be brought from the police office, and then said, 'Throw him down. Put on him the falagah,' a species of foot-rack for raising and holding the feet tight for the bastinado. He then arose and commenced beating me on the thighs. Ayub Kashif, already mentioned, came forward also and beat me, then the mufti, and his scribe, and then the learned men in turn. They then sat down and said, 'Let every one who loves the Prophet beat this

* The former Sultan.

accursed one!' This continued for about half an hour, when the crowd began to desist a little, on seeing that I was in a fainting condition. Then one of them kicked me on the head to arouse me. Ayub Kashif came forward again and commenced beating me on my bare feet, saying to those who held the falagah, 'Screw it tight.' The kadi also came forward again, together with those aforementioned, and took their turn in beating me, saying to the crowd, 'Why have you quit beating him?' One replied, 'We fear he will die.' Whereupon the kadi and Ayub Kashif called out, 'Kill him! Let him die and there will be no blame on any of you, and if any investigation be made concerning this dog, we will be responsible for the affair.' This encouraged them to come forward and continue the beating.

This second bastinadoing lasted about a quarter of an hour, when I swooned away, and they began to think I was dead. On reviving I said to Ayub Kashif, 'For God's sake have pity on me.' He replied, 'Become a Muslim, O accursed one! and thou shalt be delivered.' I then cried, 'O Jesus, save me.' Upon this he exclaimed, 'Kill him, and let Jesus come and save him.' At this juncture the kadi got up, went out and mounted his horse, ordering me to be brought along with him. They caught me and dragged me along on the ground, a pitiable spectacle, and pulled me along, all the time the crowd beating me and spitting at me and on me, and throwing dust upon me, screaming all the time at the top of their voices, 'There is no God but God, and no religion but Islam,' until we reached the palace of the governor. There we met the chief of city police, and when he saw me in such a pitiable state, together with the instruments of torture, he ordered me to be released, and immediately left. The governor not being at home, they remanded me to the police court, and I feared even worse treatment on going back than when coming. On entering there I found Sheikh el Casi, and with him all the learned men. As I was on the point of sitting down, before I had touched the ground he raised his cane and called out with a loud voice, 'Beat him, kill him, burn him!' Thus, after I thought my life was to be spared, I again lost all hope, and appealed to one of them, saying, 'Pity me, for God's sake, and give me a drink of water.' He replied, 'Turn Muslim, O accursed one! and you shall be freed from all your torments.'

"At this juncture several Christians came in to ascertain what was the cause of the Muhammadans crowding

together in the streets adjoining the police offices. They were immediately driven out with the remark, 'If you wish to know what has happened, it is that Faris, your champion, has been beaten almost to death, and when we have done with him we shall finish up with you, O ye infidels, ye accursed ones!' The crowd then recommenced to beat me, by order of the kadi. Then he took me out to the street, while the crowd shouted and yelled more than when I was taken to the governor's house, until I was brought to the door of the prison, into which they thrust me, putting me into the criminal cell, binding my feet and hands with chains. This was about the fourth hour of the day (11 a. m.), July 25, 1861. About an hour after this, Mr. Wasif-el-Khayat, the United States consular agent, sent off a telegraphic dispatch informing the United States consul in Cairo of my having been beaten and imprisoned. Next day a reply came that the consul had been removed from office. Mr. Wasif-el-Khayat also sent full particulars in a letter to the missionaries.

"About the middle of the afternoon I fell apparently into a dying state, and as the governor and the chief doctor were absent, the head of the police sent a note to the kadi, in which he said: 'In reference to the man Faris, whom you have bastinadoed and sent to be imprisoned, we have imprisoned him according to your command, and he is now dying. What, therefore, is your decision, and what shall I further do in the case?' To this the answer came, 'Send him to his house.' Being in a helpless state, almost unconscious, they carried me on a wooden litter. After resting some time in the house, and by the use of various restoratives given to me by kind friends, I recovered somewhat. The officials then demanded bail, and because I could not afford any, they took me back to prison, carrying me on their arms. In the meantime a letter was written by some of my friends to his excellency the governor, informing him of what had occurred, and expressing their strong fears for their own safety, as there might take place in Asyut a repetition of the massacres at Jedda and Damascus in the present excited state of the Muslims. His excellency immediately ordered Muhammad Effendi to have me set at liberty, and also sent his physician to attend to my wounds. He reached me at 2 a. m., July 24, 1861, and brought a kind message from the governor, removed me from prison, and took me to my house. The governor arrived in town in the morning, and summoned into his presence the kadi, the mufti and

other learned men, Ayub Kashif, and a number of Europeans. He reproved the kadi, reviled Ayub Kashif severely, and also strongly blamed the rest of the Muslims who were present, on account of their cruel and seditious proceedings. He also sent out a crier to proclaim in the town that no further outrages be committed, and that whosoever should transgress this order would be sent to the galleys. He also sent the physician, who examined my whole body carefully and reported on the case. In that report he says: 'Concerning Faris, I found him with his thighs swollen and blue, as well as his back, while his feet have on them wounds, and on one of them a deep gash, caused by the bastinado.'"

In answering an order for an official statement of the case, the kadi attributed to Faris language which he did not use, and misrepresented the origin of the trouble and the cause of the beating inflicted, to which the governor replied, practically substantiating all that Faris had written, and showing wherein the kadi had exceeded the limits of his authority, since it was only in his province to give his opinion as to the religious law pertaining to the case, as a guide to the governor in deciding the questions at issue.

The case being reported by the missionaries to Hon. W. S. Thayer, agent and consul-general of the U. S. A., he immediately took it up with all the energy and tact of which he was master, first with the minister of foreign affairs, Zulficar Pasha, and finding there the usual Turkish delay, he requested an audience with the viceroy himself, and after various propositions, which the consul-general rejected as being entirely inadequate, he secured the following reply: "Order has been sent to Asyut to fine the thirteen men whose names you gave me this morning, each according to the degree of his responsibility, to the amount of 100,000 piastres [$5,000]. Order has been given to the governor of Alexandria to send that sum to your consulate, with the request that you will give it to Faris. Order has been sent to Asyut to put these thirteen men in prison for one year."

The successful issue of such a glaring case of Muslim hate and persecution effectually prevented, for a long time, any outward and unlawful opposition to the mission work in

the region of Asyut, and gave notoriety to the work of the American missionaries in the Nile valley. The decision was given just as the viceroy was on the point of leaving Egypt to go to Constantinople to pay his respects to the new Sultan, Abd-el-Aziz, and on his return, after about a month and a half, the consul-general, in accordance with a tacit understanding between him and the viceroy when the order was issued, interceded with his highness for the release of the prisoners, which, of course, was granted. In the meantime Mr. Lansing and family and Miss Dales, who was just recovering from a severe illness, had left Cairo on the "Ibis" and arrived in Asyut just the day after the prisoners were set free. The friendly intervention on their behalf and their release, after such a short term of imprisonment, astonished them beyond measure, and they attributed it to Mr. Lansing's intercession with the consul-general; and in consequence the ringleader, Ayub Kashif, a wealthy merchant in Asyut, made a great feast the next day after the arrival of the "Ibis," at which Mr. Lansing and Mr. Faris were the guests of the evening, and about fifty of the leading Copts at whose instance Faris had undertaken to plead in the case of the woman, were invited to share in the festivities. As the ladies were prevented by sickness from being present at the feast, all the courses, of which there were upwards of forty, were on their removal carried down to the boat, a distance of more than a mile, so that the missionary harem had the pleasure of seeing at least what in other circumstances they would have heartily aided in discussing. Ayub Kashif expressed to Mr. Lansing his surprise at being released so soon. "Know, sir, that your Koran imprisoned you and our Gospel released you," the missionary replied, thus indicating the spirit of each of these systems of religion. Thus the Lord made the wrath of man to praise Him, and the remainder of wrath he restrained, for had not that outrage been punished, the fanaticism and hate of the Muslims for the Christians would have been a mighty obstacle to missionary work in all the upper country; even the lives of the

missionaries and native Christians might have been in danger. The Copts from that time, too, learned the rising influence of Protestantism, and it is not difficult to believe that the news of the Faris case and its issue, as it spread abroad among the people started in them a desire to know something of that religion which the Americans were teaching.

Subsequent to the case of persecution just mentioned, Faris opened, with prospects of success, a boys' school, and Mr. Lansing put in it on his last trip a young man by name Iskander from Alexandria, taking Faris with him when he returned, in order to give him an opportunity of going to Syria to bring his family.

Mr. Lansing and Mr. Hogg made a trip together in the "Ibis" down the eastern branch of the Nile in the delta, visiting as many villages as they could reach, selling books, holding conversations with the people and conducting services on the boat. They visited Mit Ghamr, Zifteh, Seminud, Monsurah, Shirbin and Damietta, besides other small towns and villages. They visited the Coptic church at Damietta, and had the usual experience, the effects of which they tried to remove afterwards by taking a bath in the Nile. They were kindly treated and generously entertained in Damietta by Mr. Saroor.

The writer and his wife accepted the appointment of the General Assembly of 1860 as missionaries, to be located at Cairo, Egypt. They left Philadelphia on September 27, 1861, and reached Alexandria on November 27. On the way out they spent a few days with relatives in Scotland, and had a long, tedious voyage from Liverpool, being compelled to go to Alexandretta and Beirut after touching at Malta. On arrival at Alexandria, they found that the missionaries had made a redistribution of their forces, Mr. Lansing and family and Miss Dales going to Cairo; while they were to remain in Alexandria instead of Cairo, with Mr. and Mrs. Hogg and Miss McKown. They commenced housekeeping the second week after arrival, in a most

unhealthy part of the city already selected by the missionaries, called Sikket-el-Habbalin.

This ends the record of the year 1861, during which much good seed had been sown along the Nile valley in many places, and there was much evidence that the Gospel of Jesus Christ, in the nineteenth century as in the first, is the power of God and the wisdom of God unto salvation.

Mission at Mouth of the Muski.

CHAPTER VIII.

1862—Jewish parents in Alexandria alarmed for their girls and open a school for them and take them away from our school—Mr. Hogg in Alexandria half the year—Then Father Makhiel—Sale of books—Premises in Cairo presented by Said Pasha—Large repairs at great expense—Beneficial effect on the work—Mr. Hogg's successful trip on the Nile—Interesting discussions.

The movements of the missionary force during 1862 may be briefly noted. Rev. A. Watson and wife and Miss McKown remained all the year in Alexandria; Rev. J. Hogg and wife spent in Alexandria January and February; then March, April and part of May on the Nile as far as Aswan; returned to Alexandria May 10 and remained there till August, when, Mr. Lansing being very ill, Mr. Hogg took his place in Cairo, and from that time remained there. Rev. S. C. Ewing and wife, Miss S. B. Dales and Miss Hart were in Cairo all the year, Mr. and Mrs. Lansing until October 7, when they left Cairo and spent the remainder of the year on the Nile.

The work in Alexandria was carried on with vigor and success while Mr. Hogg was there, but during his absence, which was for more than half the year, being left in the hands of raw recruits who knew little of the language, the various branches of missionary work were merely kept up; except in the case of the girls' school, in which such good missionary influence was exerted among the Jewesses, who formed two-thirds of the scholars, that the Jews became alarmed lest their daughters might become Christians; and so were moved to open a school on their own account, in which were offered to those who would attend such inducements in the shape of free instruction and handsome prizes at the close of the year, that the larger number of them left our school and went to their own.

During the absence of Mr. Hogg the Arabic services were conducted by Father Makhiel-el-Belyani, but with little acceptance or profit; partly because he had no training for public speaking, and partly on account of natural prejudice on the part of the audience, which was mostly Syrian, while he was a Copt. The volumes sold in the city during 1862 were 1,236, at $380.

Soon after the beginning of the year 1862, his highness, Said Pasha, presented the mission in Cairo with large and central premises, at the "mouth" or opening of the Muskee, which is, and was then, the main street of Cairo. As far back as 1859 Mr. Muller had suggested to one of the missionaries to petition his highness for a lot, or a house; and a petition was then prepared and signed by Messrs. Lansing, Barnett and McCague. The plea made in the petition was the fact that the American Mission had opened schools in which young men and women were prepared for usefulness which would be a benefit for the state, and the mission desired to extend its energies more and more in that direction, and since his highness had shown his favor in this line of work to others, it was hoped that he would also lend a helping hand to the Americans While a lot or house in Cairo was at first thought of, yet, on negotiations taking place, various houses in Alexandria were talked of. Finally, however, Cairo was agreed upon as the station to which the grant should be made.

After long and persistent efforts through the vice-consul and the consul-general, urged on for the most part by Mr. Lansing and his colleagues, and after an offer of the Bulac printing press house, finally the premises mentioned above were presented, and thankfully received on February 17; and on the 3d of March active operations commenced to rearrange and repair the building to make it suitable for the purposes intended. By the 18th of the same month the boys' school was removed into it, and the girls' school on June 21. Messrs. Lansing and Ewing spent most of their time for half a year in directing the repairs. Apartments

were fitted up for the missionary families besides the schools, and the church and apartments for a third family were added afterwards. The dust and the worry of the work of watching and directing masons, carpenters, stone cutters, plasterers, flaggers and common laborers, in the hot weather, were a terrible strain on the missionaries, and in consequence Mr. Lansing broke completely down, and his life was for a time despaired of, but the gracious Father heard the prayers offered for him and blessed the remedies employed and the attention given, so that he entirely recovered and was able to do efficient work on the Nile before the year closed. The total expenses for repairs on the building amounted to over $11,000, but it saved more than $1,000 rent to the mission every year, and the benefit of a permanent location in the center of the capital soon appeared in all departments of the work. When the boys' school was transferred to the new rooms the attendance did not exceed sixty. It was not long, however, until there were 200 names enrolled. This excited the jealousy of the leading Copts, and they used their utmost efforts to influence the parents to withdraw their children from the schools, and were successful for a few days, but the boys soon began to return, and the number again went up. Mr. Hogg, on account of the illness of Mr. Lansing, went to Cairo to take his place and remained there during his absence. Being by nature a teacher and organizer, he took great delight in the school, and before long made it a mighty power for good, in the missionary sense of the term. The girls' school, too, prospered on being transferred to the new premises, the enrollment for the year being 250, but the daily attendance was only about ninety. The school in Haret-es-Sakkain continued to increase in its usefulness, the attendance being much more constant than that in the Ezbakiyah.

The Arabic services were attended at the close of the year by three times as many as the number at the beginning, chiefly on account of the commodious and central premises, but also on account of the increased notoriety of the mission

and the growing interest in Bible truth. The new premises offered facilities also for meeting with people, and the missionaries found their time largely taken up with native callers, not all, it is true, making inquiries about the interests of their souls, but still giving the missionaries opportunities for exerting an influence upon them for good. By the close of the year twenty-four members were added to the roll of membership, a very encouraging accession, considering the attention of the missionaries had been so much taken up with brick and lime during the year. The sales at the shop amounted to $605.

The work on the Nile continued to occupy the attention of the mission. Mr. Hogg made his first missionary tour, leaving Cairo on March 1, on the "Ibis," having with him Mrs. Hogg and his daughter Mary Lizzie, and Abdulla Wesa to act as colporteur. In this tour, which lasted until his return to Cairo, May 8, he had sailed 1,160 miles in 70 days, less the number of Sabbaths intervening, visited 63 villages, sold books in 40, walked or rode donkeys 200 miles, had conversations with 62 priests, 45 monks, two bishops and over 600 common people, such as scribes, farmers and teachers. The principal topics of conversation and discussion with nominal Christians were: The one Sacrifice, the one Intercessor, the perfect atonement, the true nature of fasting and prayer, the reasonable service, the fullness of Gospel revelation, innovations of fathers and councils, confessions to priests, baptism and the Lord's Supper, the true nature and design of church discipline, spiritual worship, picture worship, praying and talking in an unknown tongue, the nature and designs of the ministerial office, the necessity of the new birth.

The usual mode of procedure on the Nile boat tours was, on going south, not to stop anywhere except on Sabbaths and when the wind failed. Prominent places, such as Beni Suef, Minya, Asyut, Girga, Luxor and Esna were generally exceptions to this rule, as the missionaries and the boatmen might need a supply of bread, and letters or news from the

north were always welcome. Having reached Aswan, the missionary began work. The people would come on board to buy books, conversation was begun and continued a longer or shorter time, as the case might be, a portion of Scripture might be read and prayer offered. The government offices were visited, and a call made on the chief government official, even though he was a Muslim. In the evening the people either came on board, when a free conversation on religious topics took place, or a short service was conducted in some private family on shore. When all left, the captain of the boat was told to untie the boat and let her float down to the next town. In the morning the missionary would find the boat tied to the bank at some town. The news had most likely gone before that he would be there, or if not the news soon spread, and most likely some inquirers or purchasers of books were waiting to be received as soon as the missionary got his breakfast. Then the work of the day began, selling books, answering questions, discussing doctrines, attacking vices, enforcing obligations, setting forth the way of salvation through a crucified Saviour—the subjects often changed through a change of callers, or the introduction of new questions. Whenever an opportunity offered, the missionary left the boat and visited the government offices, called at the schools, at any shops where there appeared a desire to purchase books or to enter into conversation, especially those occupied by Copts. In the evening services were held in the boat, or in the school room, or in the court of some private house. Visits were also made to towns at a distance from the river, the missionary going either on a donkey or walking. Thus the work went on from day to day without intermission or rest, from early morning till late at night. On one occasion the writer was so worn out by the constant visitation and conversations, and conducting of services, that he had to order the captain to anchor in mid-stream between two villages in order to rest for a day, having preached sixty times in as many days. As a specimen of the character of the work done in these

towns, I quote from Mr. Hogg's diary various instances of his visits among the people. First, at Beni Suef, on his way up, he says in his diary:

"We called at a Coptic church and were superbly received by the priests there, the chief of whom, a kummus,* is a warm friend of our teacher there. We then visited the school in company with several of the priests and fathers of the children. Thirty-seven children were present, all of whom were Copts. The room is very small, without windows, the children sit on matting spread on the earthen floor, and they vary in age from six to fourteen. The consular agent has promised to build suitable school rooms on his own property at his own expense, but the late inundation destroyed much of his property, which has to be repaired first. We spent most of the day examining the school in presence of Mr. Fanus, the consular agent and the parents, and at the close promised to see them again on our return, and ordered a day's vacation to the pupils. The brother of the teacher and a number of the scribes in the government offices went with me to Mr. Fanus' house, where we were entertained with pipes, sweet drinks, and coffee. Had for subject of conversation Christ, the power of God unto salvation to every one that believes. From there we went to the divan,† were introduced to the scribes, and had conversations with them on the Scriptures. Then called on the governor, a Muhammadan, and found him busy with lists of men to be forwarded to the Suez Canal works, as 950 are required from this province, and boats are ready at the wharf to take them to Cairo in chains, like those doomed to the galleys. If any one should escape all his family are seized, and all the males are sent in his stead, and when he is found he is sent to the galleys. The whole land is groaning with this burden. The French name is execrated in the whole of the upper country. After the governor got through with his work he entered with me into conversation about the Prince of Wales,‡ the history, laws, and religion of England. He was pleased to find a European who could intelligibly converse in Arabic, and asked how long I had been in Egypt, why I had come here, what we taught in our schools, where our religion differed from that of the French, whom he seemed utterly to detest. I had a good opportu-

* Archdeacon.
† Government offices.
‡ He had just visited Egypt.

nity to lay before him the general plan of salvation, and contrast it with the many inventions which had been imposed upon it, and he finally admitted that he had a very different idea of the Christian religion now than what he had got from what he had seen of its influence on the Copts and other sects around him. He then turned to Fanus, and said, 'Is this what the Bible teaches?' The latter was obliged to answer, 'Yes.' 'Then,' added the governor, 'why have the Copts so mutilated and marred it?' He was then again obliged to answer that the Copts had perverted and changed the simplicity of the Gospel by following the commandments of men. 'Then,' said he, 'I must declare the Americans are right and you are wrong.' He then asked, 'How is it that learned people such as you allow yourselves to believe the old fable of God having a Son, and letting him be crucified by wicked men?' Upon this I endeavored, as distinctly as I could, to show him from the nature of sin and from the justice of God, and from Moses and the prophets, that Christ must needs suffer in order that man, the sinner, might be saved. By the time I was done the large hall had got full nearly to the door, and seeing that the governor had little time left to attend to business, I rose, informing him that some of his arguments required more time to answer than I had to give or he to listen, but I had a book on the boat which took up the whole subject, and I would be glad to give it to him if he would read it. He said he would be glad to do so, and accordingly in the evening, I gave Fanus a copy of Alexander's 'Evidences of Christianity,' translated into Arabic, and when I returned two months afterwards, I found that he had been reading it and had spoken of it so favorably to others that the scribes in attendance on him came immediately on our arrival and bought all the remaining copies of it."

At Deirut, Mr. Hogg's little girl was suffering from a severe attack of sore eyes, so he sent out Mr. Abdulla Wesa to invite people to come to the boat. After a time he came back with two priests and six or seven men, none of whom could read. Mr. Hogg says of his interview with them:

"As Abdulla had been discussing with them the subject of the Scriptures being the only rule of faith and practice, I resumed the subject on their arrival. I had three hours' discussion on confession, fasting, and transubstantiation. One of the men, about fifty years of age, though he could not read, yet was more intelligent than most of the Copts,

declared that the Bible was all on our side, and blamed the priests for not teaching the plain truth of God, adding, 'We only wish to know what God says, and if we are in fault as to our belief our priests are to blame, for we cannot read, and have not the means of learning elsewhere, but only from those whom God has given us as spiritual guides. We don't want to follow human inventions. We want to learn the truth as contained in the Bible.' Poor people! they know nothing as they ought to know, and all we can do during these passing visits is to make them hear the truth, in the hope that some of them may be stirred up to a spirit of inquiry, and such of the priests as can read may be forced to search the Scriptures for the good of their people, if not for their own."

At Manfalut, a Coptic priest, by name Butros, whom Mr. Lansing recommended, came to the boat accompanied by a kummus, the agent of the bishop in his absence, both intelligent men. Mr. Hogg says:

"Butros is one of the few Copts met by us who are total abstainers. He is evidently one of a thousand; clear in thought and bold and fearless in speech. He does not hesitate to declare openly that the Coptic Church is corrupt to the core, and through him many have ceased to kneel before the pictures in the churches. He has also frequent discussions with the Muslims on the divinity of Christ. Recently the Muslims of Manfalut, finding that he was more than a match for them in argument, sent to a neighboring village for a noted disputant. Butros adopted the Socratic mode of cross-questioning his opponent, and in a short time sent him off self-condemned and abashed. He pressed me strongly to remain a fortnight with them at Manfalut. He said the time will pass so quickly that it will seem like so many hours. He declared that the Copts in Manfalut would rejoice if we would start a school there and supply them with a teacher. I replied that we hoped soon to be able to spare one of our own number to labor in Asyut, or somewhere in the 'Said.' * 'Oh, that will be best of all,' he said. 'We did not dare hope for such a good thing.'"

At Asyut, Mr. Hogg was kept for some time investigating the reason for the falling off in the attendance of the scholars, and learned after full investigation that it arose from

* Upper country.

Uncle Fam on a Donkey.

the too strict rules of the teacher, and the disappointment of the parents that their children were not protected from working on the dykes and canals.

On Sabbath he had service in Mr. Wasif-el-Khayat's reception room. There were present eighteen men, of whom four were Coptic priests and three of the leading men, one the chief scribe of the government. Some of them are enlightened men who know the errors of the Coptic Church, but for various reasons are afraid to take a stand. "I endeavored," said Mr. Hogg, "to show them the sin and folly of such a course from a discussion of Mat. 12: 30, 'He that is not with us is against us.' It did not seem to have struck them before that their stated neutrality is practical hostility to the cause of Christ, but as I proceeded with my discourse the truth seemed to flash upon the minds of some of them, and the chief scribe cried out, in a voice loud enough to be heard by all in the room, 'Oh! Lord, be merciful to me a sinner.' One of them endeavored afterwards to justify himself and the rest for their time-serving conduct, by representing the difficulty of their position in strong terms; but it was clear that he felt ill at ease and dissatisfied with himself."

"At Aswan," Mr. Hogg says, "we went to the Coptic church at six and got out at seven. From thirty to forty present, but how empty the services! There was one priest six feet three inches in height, and half a dozen little boys. All went into the altar room. The communicants were the priests, one boy and three infants. The latter partook of the wine only, and that from the fingers of the priests. After finishing the cup, the priest washed his hands in the dish and then drank the contents. A loaf was distributed among the people at the close of the service. A few women were present. After the service we drank coffee and had pipes, and had conversations on the subject of the patriarchate, when I said it was not known in the days of the apostles. I invited all to come to worship in the 'Ibis.' Nearly all came except the women. I accompanied the reading of the

lesson by a running commentary, and dwelt much on the Gospels. There was marked attention, with audible expressions of concurrence with the thoughts expressed. All were surprised that I had no priestly robes. After the service, had coffee and cigarettes. I then referred to 1 Corinthians, 14, and spoke of the utter uselessness of reading or speaking in an unknown tongue. None attempted to justify it, but they replied that they had no one able to preach to them. I told them they ought to train men as soon as possible, and if they would give sufficient salary to their priests, educated men would soon offer themselves to the priesthood. I read for them Paul's description of the preacher, and also of the deacons, contrasting the former with their priests and the latter with their little boys."

On reaching the harbor for Kus, Mr. Hogg says:

"Ibrahim and I walked all the way, which is about two and a half miles, the former carrying the books and the Bible. Fam Stefanos, an enlightened Coptic scribe, is resident here, and for him we made inquiries at a shop. The people there offered no coffee, and looked at our books, and bought all the Psalms we had and one Testament, and then accompanied us to the door of the church. There they spread a mat and Persian rug and cushions, and asked us to be seated, while they sent for Fam. He soon arrived, and a crowd in the meantime had gathered around us. We showed our stock of books. They consulted Fam as to what books they ought to buy, and he showed by his answers that he was entirely acquainted with the contents of each, and indicated several which suited the several purchasers. We remained till after nightfall and had a truly interesting season. It was evident that a good work had been going on there for a long time; a little leaven was leavening the whole of the community. I asked them about their ideas on fasting? Is he an unbeliever who refuses to observe the fasts of the Church? 'No, no,' was the answer given; 'we are at one with you here; we believe that every man is left to his own free choice.' Does the man who prays and fasts merit anything from God on that account? 'No. Salvation is wholly of God's free grace, but his faith in Christ must be accompanied by good works, else his faith is dead.' I was also asked: 'What was the original constitution of the

Church?' 'No kummus, no bishop, no matran, no Patriarch.' 'How can a believer obtain peace when he daily commits sin?' 'By looking away continually to Christ, and not into his own evil heart.' 'If I believe it to be a sin to confess to the priest, and confess only to God, and if the priest therefore refuses to admit me to the Lord's table, may I still hope to be accepted by God, though expelled from the visible Church?' 'Tell the priest freely what your sentiments are on the subject of confession, and if he persists in refusing to allow you to partake of the Sacrament, he shall have expelled you as the Pharisees did him who was born blind; but remember the Master afterwards met and blessed him who had been cast out, and He will accept you if your heart is right in His sight, and you are walking in His ways, or suffering patiently for His sake.'

"'But how can the priest know who to accept or agree to admit to communion if there is no confession?'

"'If he is a faithful shepherd of the flock, he will have little difficulty in knowing who are and who are not possessed of the necessary qualifications. His knowledge of the outward conduct of his people will enable him to exercise a strict and wholesome discipline, while he who lives in secret sin will not always confess it even to the priest.'

"'How can the priest admonish his people privately if they do not confess to him? How can he administer to each the special medicine suited to each case?'

"'By carefully studying the Bible and his own heart, and being intimately acquainted with the habits and practices of the people through frequent intercourse with them.'

"About forty were present all the time, and they made us promise to come back in the morning, saying they would have donkeys waiting for us on the river bank. Upon this we left, riding back to the boat and accompanied by men with lanterns. Soon after sunrise next morning, April 8, we returned, taking with us two boxes of books. The donkeys were awaiting us, according to promise, and on our arrival we found the people waiting for us in a large court in Fam's house, and there we spent the whole day. Abdullah sold while I did the talking. Fam and others had evidently been preparing for the occasion a set of questions which kept me for three hours, and embraced a small course of divinity. I got so fatigued by mid-day that I was obliged to have a short respite. We then visited the bishop, who was ill. We returned and dined at Fam's house, and remained till near

night, and before leaving had a regular service attended by about fifty persons—subject, the parable of the sower, with special reference to the seed which had just been sown there. I prayed for the Spirit to do His work, and cause the seed to grow up and bear fruit. All left about sunset, with cordial greetings and hearty well wishes. Oh! that I could remain here all summer! The field is white, almost ready for the sickle, but where are the reapers?"

I have made these selections from Mr. Hogg's diary, in which he records more fully than any other his intercourse with the people; and from these the reader will have an idea of the Nile work then. At the present time the sale of the Scriptures is dispensed with in these towns, because the whole country is apportioned to colporteurs, who visit every town and village. The advanced state of the work, too, requires more time for preaching, directing and encouraging the many workers at the numerous stations occupied, and giving a new impetus to professed Christians in their spiritual life. The number of volumes sold on Mr. Hogg's tour was 430, at $115; the number on Mr. Lansing's 501, at $135.

Schools were continued at Beni Suef, Ibrahim Yusif as teacher, and at Asyut with Iskander.

CHAPTER IX.

1863—Sickness among the missionaries—Fears of Muslim uprising—Occurrence in Alexandria and summary punishment—I. Gowdy's imprisonment for writing against Islam—Active opposition of Coptic hierarchy on the election of new Patriarch—Overruled for good—Bad times on account of American war—Order to reduce salaries and wages one-fourth—Timely aid from English friends—Visit of Dr. Dales' party—Organization of the Cairo congregation—Action in regard to training young men for Christian work—Visit of Mr. Lansing to Sitt Damienna and exposure of Coptic visions—Sale of Scriptures—Conversion of Bamba and her associates—Evening meetings in various parts of the city—Murrain among the cattle.

The year 1863 was a year of sickness, trial, and persecution. Towards the beginning of the year Mrs. Watson was confined for two months to a sick chamber, part of the time in a critical state, and scarcely had she become convalescent when the writer was seized with a severe attack of ophthalmia, which lasted for seven months, reducing him to a state of utter prostration, and rendering it necessary for him to leave the country for a time, in order to preserve his eyesight from permanent injury. For days and weeks he suffered the severest pain, had to remain in a dark room and wear a thick bandage over his eyes, on account of extreme sensitiveness to the light. He left for Syria with his family about the end of June, and returned early in October, with his general health quite restored, and his eyes greatly improved, though he was still obliged, from fear of a return of the disease, to use them with great care and precaution. They had only been home two months when their beloved and only child, George Andrew, was taken from them, at the age of eleven and one-half months.

About the end of March Mrs. Hogg was attacked with smallpox, and had to be put in quarantine in the mission house in Cairo, her husband choosing to act as her nurse.

He remained in seclusion with her for a month, and then, with hearts full of thankfulness and voices ready for praise, they were both allowed to mingle again in the society of friends, and take part in the Lord's public worship and work.

Mr. Lansing, in reduced health, left Cairo for America with his family about the beginning of June, while Mr. Hogg's health was in an uncertain state. Mr. Ewing and family went to Alexandria, and took charge of the work there in the writer's absence in Syria, returning to Cairo early in October.

On account of the terrible civil war in the United States, the contributions of the home Church fell off, and the board ordered that the salaries of the missionaries be reduced one-fourth, at a time, too, when the prices of everything in Egypt had largely increased on account of the influx of gold from the great advance on the price of cotton and the quantity raised. The United States currency had depreciated to a great extent, and the premium on exchange bills had increased in consequence. The treasury in Egypt was not only empty, but largely overdrawn, and the treasurer was ashamed often to ask the patient banker for a further advance. Rents became due and could not be paid promptly, while the landlords were put off with promises, which sometimes, much to the chagrin of the missionaries, could not be fulfilled. On one occasion Mr. Hogg said to Mr. Lansing that he had nothing with which to get dinner. Mr. Lansing had a dollar, which he gave him, saying, "The Lord will send more in due time," and sure enough a letter came in the afternoon with a small remittance.

On the death of Sa'id Pasha, early in the year, and the belief of the Muhammadans that his successor, Ishmael Pasha, was a bigoted Muslim, an uneasy feeling showed itself among all the Christian sects, and especially among the Copts and Syrians. Threats were openly made by the Muhammadans that their time had come to show their power, since the Christian Sa'id had died and the Muslim Ishmael

had come to power. All sorts of rumors were afloat, increasing and extending day after day. The Christians were advised to keep to their houses at night for fear of disturbances. Letters written by the missionaries show that they felt they were living on the edge of a crater, which might burst forth with all its destructive force at any moment. This feeling continued until there came an occasion for punishing the arrogance and hate of the Muhammadans in Alexandria. Some Frenchmen, or French proteges, were walking along in a narrow street in the city where the rain had made it difficult for two pedestrians to pass each other. They were met by some Muhammadans, and a quarrel ensued about the right of way, and the French were maltreated by the Muhammadans. The news spread abroad in the city, and men were afraid of an uprising and massacre like that in Damascus. The Frenchmen, however, betook themselves to their official representative, who took up the matter energetically and carried it to a successful conclusion, so that the parties were apprehended and punished in such a way as to teach the low-class Muhammadans that the new viceroy would lend no assistance to persons prompted by fanaticism to injure others. From that time the Muslims remained perfectly quiet, a fact that proves what is well known in Egypt, that Egyptian Muhammadans never plan any uprising without being assisted by some person possessing the symbol of power.

In the early part of the year a young Muslim, educated in France, and imbibing the spirit of freedom of thought, with more zeal than prudence, commenced a series of articles on the East and its religions, and had two or three published in a European sheet in Alexandria. In one of these were severe strictures on the Prophet of Islam. The articles soon came to the notice of the mosque party, at whose instance he was apprehended and thrown into prison, and put into a filthy apartment. Some of the native brethren heard of the case, and reported it to the missionaries. Mr. Lansing made inquiries concerning it, and on learning the

particulars, sought to interest the United States consul-general in the matter. He consented to join the English consul-general in making representations to the viceroy, on the plea that it was an age of liberty, and it would injure the name of the viceroy to allow imprisonment in such a manner on account of such an offense. While negotiations were going on, the man was suddenly sent to Cairo, imprisoned there, and visited by some of the native brethren. But he suddenly disappeared from the prison, and no one could discover his whereabouts for some time. It was concluded that he had been thrown into the river or disposed of in some summary manner. The good offices of the consuls were, however, crowned with success at last, and the man was brought back from Minza, whither he had been sent on the way to the White Nile, which meant death from drowning on reaching the limits of Egypt. The man still lives in Cairo, and is grateful to this day for the interest and action of Mr. Lansing in his case. He considers his spared life as due to his efforts. I find two of the articles he wrote in the papers now in my possession. I am sorry to add, however, that the man does not seem to have any religion, though he is a man of good moral character, and occasionally pays a visit to our Cairo bookshop.

The various departments of the mission work were carried on with varying success during the year. The additions to the church were only nine, one in Alexandria and eight in Cairo. Various causes operated to influence the people and prevent their attendance at religious meetings, and from uniting their interests with the missionaries. The chief among these was that so clearly set forth in the mission report for the year, and is as follows:

"It was not to be expected that the tide of success which had set in on the Cairo mission during 1862 would be allowed to flow without interruption, if it were in the power of the Coptic priesthood to check it. The wonder is that they permitted the tidal wave to grow into such threatening dimensions before at least attempting to stem it. Their neglecting to do so sooner can only be accounted for by the

leading dignitaries of the Coptic sect being ignorant of the real extent to which evangelistic opinions had spread throughout their churches, or else too deeply engrossed with other matters of their own to admit of their watching very carefully the movements of their neighbors, or perhaps they might have been so much divided among themselves that they could not take united action against us. All these causes seem to have co-operated to some extent in preventing them organizing any general or decisive measure of opposition, until the second week in June, when circumstances nad become peculiarly favorable for combined action against us. A new Patriarch had just been elected, after two years' angry discussion and altercations on the subject between the monks and the bishops. These latter had then returned to their dioceses and soon found that the American missionaries had been there in their absence two and three times a year, and had disseminated 'heresy' wherever they went. The Patriarch shortly after his election made a tour in person throughout lower Egypt, and even there he had seen enough to convince him that his new-born dignity would not be worth much to him long, unless his people were brought into stricter obedience to the faith delivered to them by their ancestors. On his return from this pastoral visit, he had an audience with the new viceroy, who it is said received him very kindly, but warned him to have nothing to do with the Franks (Europeans and Americans), and therefore urged him to educate the children of his sect himself, and finally made him a gift of 1500 acres of land to enable him to carry out more effectually his highness' wishes in this matter.

"It was under such a combination of influences—when thus stirred up from within, and urged on from without—that a general convention was summoned of the leading men of the sect, in order to devise measures for accomplishing the double object of weakening the influence of our mission, and carrying out the desires of the viceroy—for they knew that they would doubtless incur the displeasure of their sovereign if they failed to assume the responsibilities which his grant had imposed upon them. Everything seemed favorable, even the season of the year, for it was now midsummer, and there was sickness in the only remaining family of the mission (for Mr. Lansing and family had left for America), and consequently it was resolved to adopt no half measures, but to seize the opportunity, and by one grand effort break up our schools, and thus weaken if not

destroy our influence as a mission. The first thing they tried was to buy off our teachers, by offering them greatly increased salaries. Failing in this, lucrative posts were offered them in the service of the government; and this succeeded, at least, in one instance. Strange means were then resorted to. Chrysostom's Homilies were laid aside, and the Patriarch mounted the pulpit for once with a piece of original composition, in which he denounced us as 'ravening wolves,' proselyterians, heretics, etc., and branded with the 'haram' (threat of excommunication) all who should persist in holding any further intercourse with us. Dissatisfied with the partial success with which even this was followed, the priests were next ordered to visit the families of the contumacious, and the servants of the Patriarch began to scour the streets, seizing the books, and in other ways annoying the children on their way to the schools. At length they grew so bold as to seize the more refractory of them, and carry them off by force to the school of the Patriarch. When matters reached this point, Mr. Hogg waited on the Patriarch, in company with the consul, and requested him to put a stop to such doings, or otherwise he would be obliged to take legal steps against his employes for kidnaping our children.

"This remonstrance proved effectual in stopping the seizures of boys in the streets, and, indeed, from that time, partly owing to this, but chiefly to the efforts of our teachers and church members among the parents of the children, we observed a marked change in the general demeanor and bearing of the Coptic clergy towards us and our converts. Several cases have occurred in which individual priests have insulted some of the members and office-bearers of the Church, and they have been always reprimanded by the Patriarch or the bishop of Cairo. Thus 'Man proposes, while God disposes.' The blast which was meant to blow right ahead of our tiny bark, and, perchance, to sink it under the waves, became, at last, a side wind which drove her more rapidly along in her course than an ordinary, though more favoring, breeze could have done. Thus God makes the wrath of man to praise Him, for it is our firm conviction that the infatuation of the Coptic clergy has done more to further the objects of our mission during the past year than any ordinary efforts of ours could have accomplished in three times that period. One young man owes his conversion to his having been forcibly withdrawn from our service, and hundreds are now daily discussing our doctrines, who a year ago were ignorant of our very existence."

While there was much to try the faith and endurance of the missionaries during 1863, there were many things to prove the faithfulness and loving-kindness of the Lord, and to encourage the workmen to pursue, even though they might be faint and weary. While the usual source of human supply for the support of the mission failed to a large extent, and bankruptcy stared the mission in the face, the Lord raised up friends in various directions. Mr. Rankin, an English merchant in Alexandria, on hearing that the appropriations were reduced one-fourth, immediately sent a cheque for $500, to be used in keeping up the salaries of the missionaries. He also promised to secure half the amount necessary to purchase a small boat for evangelistic purposes by means of the Nile and larger canals. Other friends, also, were moved to send their contributions, especially friends of the cause in Scotland, through the personal appeals of Brother Hogg. Again and again, when we knew not how teachers' salaries were to be met, rents paid, and the daily bread of the mission staff secured, the Lord in His mercy raised up friends, who acted as stewards in the distribution of the Lord's money committed to them.

It is worthy of note, also, that it was during the first months of this year that Dr. J. B. Dales, his family, and Dr. James Prestley, visited Egypt, and while Drs. Dales and Prestley came at their own expense, yet they were requested by the Board to look into the work of the mission and report thereon. They visited Alexandria and Cairo, and in company with Mr. Lansing, made a trip up the Nile as far as Aswan, and saw the field and the operations of the mission fairly well. They were present at the meeting of presbytery at which the secretary of the board made various suggestions in the line of counsel and aid to the workers. The writer can never forget the pleasure afforded to him and his wife in having Mrs. Dales with them, while the rest of the party made a trip to the Holy Land. With that visit began a friendship that continued as long as she lived—a friendship which on her part showed itself in many ways to

them and their children, by many acts of kindness spontaneouslyr endered. During the presence of Drs. Dales and Prestley then in Cairo, the native members of the Cairo station met in accordance with the directions of presbytery, Dr. Lansing being in the chair and proceeded to elect suitable persons to be elders and deacons. The election resulted in the choice of Makhiel Nakhiel, Salih Awed, Minas Yacoob, and Girgis Bishetly as elders, and Girgis Hanna, Spiro Toma and Awad Hanna, as deacons. On the 15th of February, these persons were solemnly set apart to their respective offices by prayer and the laying on of the hands of presbytery, Drs. Dales and Prestley assisting. Thus the first native congregation of the United Presbyterian Church in Egypt was organized in faith and hope. It was the day of small things, but it was the beginning of an institution that has grown and extended under the blessing of God, and the quickening power of His Spirit.

To this year also must be attributed the formal initiation of a class for the training of young men for Christian work in Egypt. Presbytery, at its meeting in Cairo, February 15, 1863, passed the following preamble and resolutions:

"Whereas, there are now six individuals in full communion with us who desire to study theology, and who are judged by presbytery fit persons to be admitted to that study; and, whereas, the support of four of these persons—three of them being ex-priests—is provided for independently of the mission, and the other two being partially employed by the mission, have left to them sufficient time for this pursuit; and, whereas, presbytery judges it of great importance that a commencement should be made in this work, and thus a nucleus be formed to which others may come for whose support provision may be made by the Board, or otherwise; therefore,

Resolved, 1. That the missionaries at Cairo be directed to organize at once these classes, and make arrangements for giving lessons in systematic and pastoral theology and Church history.

Resolved, 2. That the teachers in the boys' school, who are also members of the Church, be encouraged as far as this present arrangement will permit to attend these lec-

tures, in order the better to prepare them for their duties in the school.

Resolved, 3. That, in conducting these exercises, reference be also had to the preparation of material for publication, in order to meet the great and increasing demand for a sound literature.

Resolved, 4. That Rev. G. Lansing be directed to make application to the American Tract Society for a grant of money to defray the expenses of the publication of such of their works as may be translated, and to supplement any appropriation that may be made by our Board of Foreign Missions or Board of Publication for the purpose."

It appears from these resolutions, that the mission not only contemplated the institution of a class for preparing young men for the Lord's work, but also means by which useful literature could be secured to meet the increasing demand for evangelical reading matter. At the same meeting it was resolved to purchase another and smaller boat for the distribution of books by the means of the Nile and the canals, since the "Ibis" was too large to enter the canals, and cost too much to run her. In this way the mission was preparing for widening and extending its agressive work in obedience to the Master's command, to "Go, and preach the Gospel to every creature."

In the month of May Mr. Lansing visited the Delta on the Damietta branch of the Nile, accompanied by Mr. Awad Hanna, and found an open door for the distribution of religious books, and conversations with the people on Gospel truth, their obligation to receive and obey it. It was on this tour they visited Sitt Damienna—"famous throughout Egypt for the visions of celestial riders that are to be seen within its doors, and the wonderful cures from demoniacal possessions effected within its walls"—and, although unable to remain until the end of the annual festival held there, he remained a sufficient time to enable him to detect and to "threaten the priests with a public exposure of the lying signs and wonders by which the temple of the baptized heathen goddess Diana is kept up, and the fetters of a debasing superstition are riveted upon generation after gener-

ation of an ignorant and credulous people." Mr. Awad, however, entreated him not to make a public exposure of the imposture until he had got all his books disposed of. "Had the people found next day," writes Mr. Lansing in his "Egypt's Princes," "that their shadowy gods had disappeared, there would have been found a crowd like that of Ephesus to cry out by the hour 'Great is Damienna, protectress of the two seas and the two lands.' And had it become known that Awad and I had spirited away the shadows by closing the aperture which acted like a camera obscura, they would have been ready to tear us in pieces."

Mr. Lansing's threat to expose the fraud stirred up the Patriarch and the bishop of Cairo, who were present at the festival, to put a stop to the further sale of books. Awad went to the tent next morning with just apprehensions as to the reception which he and his would meet with from Abuna Makar (the abbot) and his friends. He opened and arranged his wares, but no one came to purchase. He waited, still no one came. Awad, however, whose wonderful tact had proved him equal to any emergency of this kind, easily understood that the execution of Mr. Lansing's threat would be worse for the priests than the sale of his books. Accordingly, he shut his tent and went directly to the Patriarch, and asked him why he had prohibited the people from buying books. The Patriarch called God to witness that he had done no such thing; but Awad insisted that he must have done so, as all the people had suddenly stopped buying. Dreading an exposure of their lucrative imposture, the Patriarch, accompanied by the bishop of Cairo, went down to Awad's tent, each of them bought a Bible, and paid the price before all the people, and holding them up said, "See, we have bought books; come all of you and buy." There was a rush for the book stall forthwith. All the Bibles and Testaments on hand, and most of the other books, were sold.

Other trips were made in the new boat, "The Morning Star," to upper Egypt, so that the whole sales from the

boats, the shops, and colporteurs during 1863, were 5,794, at $1,464. Thus the Word of God was published abroad through the valley of the Nile, carrying light, and joy, and peace to many of its inhabitants, in accordance with what has been predicted, "The Word of the Lord shall have free course, and be glorified."

It was during this year, too, that Bamba Muller made a public confession of her faith in Christ, and sat for the first time at the Lord's table to commemorate the death of her Saviour, whom she so dearly loved—a love which never grew less even when transferred from her humble little room in the Ezbakiyah, Cairo, to the palace of a prince in England, where she sat as princess at her own table and commanded a retinue of servants. One of the missionaries in writing to the secretary of the Board (about the communion season at which she was received) says:

"We found on examination that for more than a year she had been under serious impressions, and that after spending several months under deep conviction of sin she had at last given herself wholly up to Jesus, and found peace; and that ever since then she has been teaching her mother and praying with her morning and evening; now her only wish was to be used by Him in bringing her, all her fellow teachers and pupils to a saving knowledge of the truth. On Sabbath morning she and three young men were publicly admitted into the fellowship of the Church. There were wet eyes that morning among her female companions. One of the verses read at the opening of the service (Romans 8:13, first clause) went as an arrow to the heart of one of the teachers, who had hitherto been trusting in her own piety and prayers, rather than in Jesus. Helena, one of Miss Hart's teachers, wept by her side, and several others seemed deeply impressed. These were called together after service was over, and solemnly urged to give themselves at once to Jesus. After passing several days and nights in deep conviction of sin, first one, then another, and then a third, were enabled to say that they had found Him; and now they meet together daily during the intermission for prayer along with several of the girls who are also seeking the Saviour."

It was during the latter part of 1863, also, that several evening meetings were started for prayer and the study

of the Bible, both in the Ezbakiyah and the Haret-es-Sakkain quarters of the city. And the Copts, on the principle of starting one fire to put out another, opened a meeting in the patriarchate, to prevent those wishing to study the Bible from attending the Protestant meetings. Several of our prominent members thought best to attend it; and when called upon would express their views or lead in prayer, until on account of the occurrence of warm discussions, and the evident spread of the truth, the meeting was broken up. An evening class was organized by the missionaries for the regular study of the Scriptures, and this was practically, though not formally, the beginning of the theological class ordered by presbytery.

This was the year of the terrible murrain among the cattle in Egypt. It is said that about 300,000 cattle died. Many of these were thrown into the Nile and the canals, polluting the water, and causing widespread sickness in the land, and preparing the conditions necessary for the terrible visitation of cholera in 1865. At one time the whole coast of the Mediterranean, in the region of Damietta and Rosetta, where the Nile flows into the sea, was piled up with carcasses of cattle in all stages of putrefaction.

Native Village.

CHAPTER X.

1864—The missionaries on the ground at beginning of 1864—Writer alone in Alexandria—Purchase of Alexandria premises—Prayer-meetings in the girls' school, Cairo—Efforts of the Coptic clergy to keep girls away from our schools—The story of Bam'ba's courtship and marriage with his highness, Dhulup Singh—His gift of $5,000 and promise of $2,500 annually—Work on Nile in new small boat—Tour of Rev. and Mrs. Ewing in "Ibis" to Aswan—And of Mr. Hogg to Faiyum—Formal opening of the theological seminary.

At the beginning of the year Revs. Barnett, Lansing, McCague, and families, were all in America, so that the only missionaries on the field were Rev. and Mrs. Watson and Miss McKown, in Alexandria; Rev. and Mrs. Hogg, Rev. and Mrs. Ewing, Misses Dales and Hart, in Cairo: a small force, considering the two cities in which they labored, and the length of the valley in which they were seeking to extend the work. The force was further reduced by the departure of Miss Hart for England on March 24, on account of ill-health. She took with her Mary Lizzie Hogg, the eldest daughter of Mr. and Mrs. Hogg. But Mr. and Mrs. Lansing returned to the work on April 20. The health of the missionaries was better than usual all the year, although nearly all were laid aside at one time or another, and the year was one during which much sickness prevailed among the natives.

The work at Alexandria continued as usual, with a smaller attendance at both schools, and a larger attendance at the Arabic services, which were now conducted entirely by the writer, Father Makhiel having been removed to Cairo early in the year, and used as a means of gathering the people to the services, visiting the sick, and preaching occasionally when the missionaries were busy. One of the Cairo missionaries was accustomed to visit Alexandria at

the communion season. Two new members were added in Alexandria during the year. The most interesting item connected with the Alexandria station was the purchase of the premises there for the sum of $16,500. The location was central to the natives, but the premises are rather contracted, the streets around it narrow and the approaches to it unpleasant, but at the time there did not seem to be anything else available at a reasonable price. The constant annoyance from the renting of houses made the missionaries glad to get anything that would be at all suitable and would be a permanent home. It did good service for many years, but it is desirable to find a better position now, and more commodious rooms, both for the health of the workers and the interests of the work on evangelistic and educational lines. Alexandria, with its mixed population, many of the lowest classes of southern Europe, and most ignorant, fanatical Muslims, is a very difficult field, and needs special facilities for reaching and influencing the people.

At Cairo, the services were well attended, and there were added to the membership of the Church fourteen, nine of whom were females. This large accession of females was chiefly due to a very interesting religious movement in the girls' school, begun in 1863 and continued for some time in 1864 Meetings for prayer and conference were held at which the teachers and others took part. Miss Dales, under whose direction these were held, often expressed her surprise at the earnest and simple prayers offered, and remarked the facility with which they expressed themselves in prayer, Bamba and her mother being specially mentioned. Persistent efforts were made by the priests in several cases to prevent the girls and young women from attending school or religious meetings, and in some instances these succeeded only too well, on account of the threats of these religious leaders to use their influence against the girls on occasions of proposals of marriage, a subject on which the mothers feel deeply, as early marriages are greatly desired, and the disgrace of being unmarried is universally feared. The parents,

then, are always anxious to have their daughters married, and often depend on the priests for furthering their efforts to carry out their plans, and fear greatly the active opposition of the priests in this matter.

The sales of books in Cairo during the year were 4,275 volumes at $1,057.50.

The great event in the history of the mission for 1864 was the espousal and marriage of Bamba to his highness the Maharajah Dhulup Singh. The prince was the son of the renowned Runjit Singh, late king of the Punjab in northern India, and also heir to the throne of his father. He was at the date of his visit to Cairo, passing a short time in Egypt on his way to India to consign the body of his deceased mother to her friends, to be buried according to the rites of the religion in which she lived and died, this being her dying request. He, himself, was a Christian, having lived in England since his boyhood. He had a liberal pension from the English government, and had estates both in England and Scotland. Though not permitted to return to the Punjab, he was treated with the honors of royalty when in India, and ranked next to the royal family in England, being a particular favorite with her majesty, Queen Victoria. He called at the mission house in Cairo on the 10th of February, and made many inquiries about the state of the mission, its various operations, and especially its schools, from which the missionaries gathered that he was very much interested in missions. Two days later he made another visit, and spent nearly a whole forenoon in the schools, and before he left he presented $100, to be spent in providing prizes for the most deserving among the children. "From the first," says one of the missionaries in a letter written in September, 1864, "we were much struck with his modesty, simplicity and humility, and the genial, loving, genuine tone of his Christian character. We subsequently learned from himself that though he broke caste when but six years of age, yet it was only about three years ago that he was truly converted, under the ministry of Rev. Jay, an evangelical clergyman of the Church of England."

A few days after the second visit he made a third to the mission, and spent an hour and a half in the girls' school, which was under the management of Miss Dales. He talked freely with her, and asked many questions about the instruction given to the pupils and the aid she received from the native teachers. On this visit he had the first sight of Bamba, who from her sweet face, quiet, dignified manner, always attracted the attention of everyone. Miss Dales informed him that she was the first, and only one, from the schools who had up to that time made a public profession of her trust in Jesus for salvation, and had been admitted to membership in the Church. Before leaving that day he presented $250 for the general purposes of the mission, and it was agreed that the $100 should be appropriated to a library for the use of the pupils. He bought the necessary books and secured from the missionaries a teacher to aid him in the study of Arabic, as he said that he thought of taking a house in Cairo, and making it his headquarters in the winter season hereafter. For about a week he was absent at the Pyramids, and on his return he paid us several visits, dropping in as an occasional visitor, and having conversations on general as well as religious topics.

He generally wore European dress, but occasionally came in half Indian costume, profusely adorned with gold, diamonds, and other jewels. "On Sabbath, February 28, he came early, dressed in Indian style, to attend our religious services, and was present at Miss Dales' Sabbath school and stayed during the whole of the morning service. One evening soon after he sent a note to Mr. Hogg, the contents of which overwhelmed us with mingled feelings of pleasure, astonishment, and perplexity. The substance of it was briefly this, that he had come over with the intention of having a private conversation with Mr. Hogg, but had not found the opportunity. His intention in this was to ask the advice of the missionaries in the matter of getting a wife. He stated that from his peculiar position he was liable to many temptations as a young unmarried man, and he had

determined, therefore, to marry, and had been making it for some time past a matter of special prayer that the Lord would raise him up a suitable wife, for he had determined to marry in the Lord. Her majesty Queen Victoria had advised him to marry an Indian princess, who had been educated in England, but he wished one who was less acquainted with the gaieties and frivolities of fashionable aristocratic life. His preference was decidedly for an Oriental, and as he knew of no lady of rank in India who had been converted to the truth he had concluded to inquire in Egypt if haply there might be one found here whom the Lord had been preparing for him in special answer to his prayer. Rank and position in life were nothing to him; what he desired was a young girl who loved the Lord in sincerity and in truth.

The letter was scarcely read before Bamba at once occurred to our minds, as not merely the only one who could be proposed to his highness—she being our only young female converted at the time—but as also uniting in herself all the qualifications which the prince desired in his future wife. We felt, however, very heavily the responsibility of being in any way instrumental in transplanting a young, tender flower like this from its native soil, in which it was growing in vigor and beauty every day, to a region and climate where it might pine away and die from exposure to withering blasts, and the want of the careful culture and genial atmosphere which in its infancy it had been fostered. The tone of the Prince's note, however, strengthened the deep impression we had formed of his high Christian character; and the prayerful attitude in which he seemed to have been looking, and still looked, on the whole subject made us thankful that the matter was of the Lord, and we believed that he would guide us, and all concerned, to do what in the end would most advance His glory.

Mr. Hogg, therefore, after consultation with Mr. Ewing went over to the prince's, and had a long conversation with him, during which he repeated what he had said in his note about his anxiety to secure a helpmeet who could both sym-

pathize and co-operate with him in all good works. This visit to the East, he said, was not of his own seeking; he did not know when he might have another opportunity; if he was to find a wife in the Orient, now was his chance. For various reasons he would prefer that she should be a native of Egypt. He, of course, expected he would have to train her for her new position, but with youth on her side, this would be easy, and with grace in her heart she would not spoil in the training. Bamba was then mentioned, and Mr. Hogg told him she was a girl of very pleasing exterior, graceful, winning manners, of the most transparent simplicity, and above all a true, devoted Christian. We told him also of her parentage, of her humble mode of life with her Abyssinian mother, that she had a very limited education except in the great truth of our holy religion. The prince remembered well having seen her, and he had been very much taken with her personal appearance, and said that as far as the circumstances of her birth were concerned he would count that nothing if in every other way she commended herself to us as a truly Christian girl. He then said that he had to leave for Suez probably early in the morning, and that he hoped during his absence we would pray for him, and that when he returned we would be prepared to advise him how to proceed in the matter.

Next morning, however, came a telegram announcing that the time of the departure of his steamer was not yet certain, as it had not arrived. He called at the mission house, and stated that having thought and prayed much over the matter during the past night, he had come to the conclusion that the hand of the Lord was in it, and he was ready at once to make proposals. After Mr. Hogg had knelt with him at his request, and implored the spiritual guidance of God in the matter, Miss Dales was deputed to make the proposal to Bamba. She received it with the utmost composure, but said that she wished to devote her life to God in the school, like Miss Dales, and was supremely happy in His service in the school. However, on being pressed to think

of it as a matter of serious import, she then wished to refer the matter to her father and mother. We strongly endorsed this idea. This was to be expected, as the father has in the East the sole right to give the final decision as to the disposal of his daughter. The father, being in Alexandria, could not be consulted at once, so the prince, having to embark that afternoon for India, left the matter to be settled in his absence, the conclusion to be transmitted to him by the first opportunity. He did not go, however, without leaving for her a very handsome bracelet and ring, which he desired she should wear for his sake, even though she should eventually decide not to accept his offer. The father, on being informed of the matter in all its details, and consulted as to his wishes, replied that she was free to judge for herself as to the answer to be given to the prince's proposal.

This reply left her in a very trying position, especially considering her limited knowledge of the world and of the sphere of Christian duty. She knew nothing up to that time of any other sphere of work for Christ, but the school in which she herself had learned the way of salvation. The truth that there are other and larger spheres of usefulness never occurred to her mind. She had never mingled in European society, nor even native society. From her little room where she lived with her mother to the school in the morning and back again in the evening, this was her daily life. Both Miss Dales and Miss Hart tried to enlarge her ideas of the bounds and fields of Christian usefulness, and gave her information of the various ways and means in high, middle, and humble life of serving the Master, that she might be in a position to decide the question of duty in an intelligent manner. Mr. Hogg drew out for her in her own language at length the ways by which the rich and the poor could serve the Lord in their several spheres, showing her how it was her duty at all hazards to live a life of faith and good works. This much was clear, for the Word of God enjoined it. Yet, while Jesus ordered her to serve Him, He had not told her that she must remain in any particular sphere in order

to be able to serve Him. It was, therefore, her duty to say like Paul, "Lord, what wilt Thou have me do?" When once a sphere of usefulness had been found for her she should remain in it till called by God to leave it. God addressed his people in various ways—in His word and in His providence. She would learn from the Word of God that when an opening occurred by which she could become a means of doing greater good to the world and forwarding more effectually the cause of Christ, that should be regarded as a call from God for her to enter by it, unless there should be serious objections in the way, and God's providence seemed to point in another direction. Could she discern any such counter-current, or think of any serious objections? If she could, let her indicate them, and balance them in her own mind, according as God might give her grace to do so impartially. If she could not mention any, then let her look at the course of providence as indicated in the history of the prince, and also in her own, and let this help to strengthen any convictions that might have begun to dawn upon her mind. A few of the more striking providences were mentioned, and then when the matter was laid plainly before her she was asked to take her leisure, and pray over it again and again until the Lord sent light. After four days and nights of anxious thought, and almost constant prayer, light broke in upon the darkness. She felt the call was from the Lord, and she declared herself willing to obey it, and wrote the following note to her father, which translated reads thus:

"To my beloved and revered father, greeting! I wished at first that the answer should be given by yourself about this matter, and when you referred the thing wholly to myself, I was in darkness and did not know what to do, on account of my ignorance and youth. So I committed the matter and all my anxieties to God, that he might direct me and make his will evident to me, for I did not wish to follow mine own. After praying for a long time, waiting for an answer to my petitions, the light of His countenance dawned upon me, and it has now become clear to me that it is His will that I should leave the school and serve Him in this new position, and if it please God, I wish to live for Christ and

H. H. Dulup Singh.

H. H. The Maharanah (Bamba).

glorify His name all the days of my life, for He loves me, and He even died for me. This I send with many salaams, and love to you and all who love you, and that the Lord may be with you forever, is the earnest prayer of your loving daughter.

"BAMBA.

"Cairo, March 3, 1864."

In the meantime, while this was going on, the following letter was received from the prince, bearing date Suez, February 29, 1864:

"Dear Mr. Hogg: I send you with this note a ring for Bamba, which kindly make over to her for me, and tell her it will give me very much pleasure if she will always wear both the presents I have sent her, whether we should be married together or not. Kindly tell her that she must pray to God for guidance, and entirely commit herself to Him, believing that 'all things work together for good to them that love God,' and He who loved her, and gave Himself a ransom for her, will guide her in the right path. She does not know how much more anxious I am to possess her now since I heard yesterday of her determination to be entirely led by Him, and to live for His glory only. I pray God that if it be His will her father may give his consent. I think (should everything go on all right) that Bamba should have one or two maid-servants, in order that she may learn to give her own orders about different things about herself, for should she become my wife, she will not very well know how to get on at first, as I keep a large number of servants, and she must behave herself like a proper mistress before them.

"Thanking you all for the kind interest you take in the matter,

"I remain very truly yours,

"DHULUP SINGH."

As soon as Bamba had given her consent, Mr. Hogg communicated the information by letter to his highness, in Bombay, and received in reply the following letter:

"BOMBAY, March 28, 1864.

"Dear Mr. Hogg: Many thanks for your kind, long letter, giving me an account of what occurred since your departure, and the happy and most welcome news. I feel thankful to God for this His fresh act of loving-kindness and mercy to me. The Lord knew my want, and has supplied it in His own good way and time. I have been praying now

for a long time that I may be blessed with a Christian wife, and the Lord has given me the desire of my heart. It is marvelous how everything connected with the affair has gone on, and how Bamba's father had been led to fulfill his long-neglected duties towards his child. May the Lord give him grace to take the Lord Jesus, as his daughter does. I thank you most sincerely for the kind interest and the trouble you have taken about this affair, and as long as I live that shall be a debt of gratitude that I owe you.

"You, and Miss Dales, have been acting in such a way that it is useless for me to say as to how Bamba's education, etc., should be carried on till my arrival. I think it desirable that she should learn English and music, and to give her own orders. Do you not think it would be rather a good thing that she should go out driving a little, so that she may be accustomed to going unveiled? But her own feelings should be consulted as to this. I am having a pair of earrings made for Bamba, which I hope she will be able to wear. I think she should wear a half Eastern and half Western dress, like myself. This I will be able to arrange later, when I come. Pray tell Bamba's father that it is very kind of him to desire to pay all expenses connected with her education, etc., but that I shall be equally happy to do the same. I must conclude, as I have very little time more to write to Miss Dales and Bamba herself. Therefore, again thanking you,

"I remain yours very truly and gratefully,

"DHULUP SINGH."

Immediately on Bamba's decision being made, preparations for her future position had to be begun and carried on with tact and vigor. As I have said, she had been brought up in a very humble way, though never in want of sufficient food, clothing and other comforts. Her mode of life had been entirely in the native style. The room in which she lived with her mother, though small, was neat and clean, and arranged with tact. Her food was prepared by her mother and eaten in the native style, sitting on a mat, or rug, at a low table; so that she was entirely unaccustomed to sit on a chair at table or use a knife and fork. Now she had to be prepared to sit down with princes, and sit at the head of her own table and give orders in their presence. To begin the work of training her was now the duty of the

missionaries. She and her mother were brought to the mission house, and occupied one of the empty rooms in Mr. Lansing's house. Mrs. Hogg wrote two months after the marriage, saying:

"We ladies then had to set about getting her wardrobe stocked, for we thought that she ought at once get a Frank outfit, so that she might know how to wear such things, and to move gracefully, which she could not well do in her native costume. What could be bought ready-made was procured, but dresses had to be sent to a dressmaker and fitted, so that after two months have elapsed she has only got a limited supply of dresses, although we did all we could to hurry up matters. Meanwhile we all tried to help her on in studying English. Mr. Ewing gave her writing lessons, and I began her with music. Table linen and all other necessary things having been procured, a servant was engaged, and Miss Dales and she began housekeeping. She, of course, had a great deal to learn, how to sit, how to eat, how to handle her knife and fork, etc., and many an awkward thing happened before she got accustomed to Frank ways. Still, all things considered, it was wonderful how easily and naturally she moved about. Her health, however, gave way, and she was confined to bed a week with an attack of jaundice, and as she did not seem to regain her strength it was thought advisable that she go to Alexandria for a change of air. When the prince returned she had been in Alexandria (with her father) for about two weeks; so he also went to Alexandria and spent the six weeks required by law enjoying her society and studying Arabic. Her character developed amazingly fast after she got out of the narrow sphere to which she had hitherto been bound, and she very soon acquired a dignity and quiet, easy grace that well became her new position. She did not seem either to lose any of the graces of her Christian character, and the love which she showed for her Bible, and conversation on religious themes knit the heart of the prince every day in still closer affection for her.

"At length, on the 7th of June, the marriage was celebrated, first by observing the legal formalities in the British consulate at 11 A. M., and religiously in the afternoon, the services being conducted by Mr. Hogg in the presence of the missionaries, the parents, and a few friends of the family, while the prince's Hindustani servants, and a Muhammadan servant who had known Bamba from her childhood, gathered around the door to witness the celebration.

After the marriage service the invited guests sat down to a repast of princely character and served in princely style given by the father. The dress of the bride was white moire antique, trimmed with Brussels lace, and made in French style, with all the usual et cetera of bridal attire. The bridegroom wore a plain dress suit. Bamba was calm and self-possessed, and listened with marked attention to the address, while the prince was so nervous that, as he afterwards confessed, he knew little of what was said. After the sumptuous repast, and a little music and conversation, the bride and bridegroom took their leave of the company, and drove off to their home in Ramleh.

"Two weeks after the wedding, they came up to Cairo, and we had the pleasure of seeing them every day for a fortnight. Bamba spent the greater part of the day in school, perfectly happy among her former companions, as if she were still one of them. The last Sabbath day they were with us we had the pleasure of sitting together with them at the Lord's table. Before they left Cairo and Egypt, he presented the mission with £1,000 in Bamba's name as a thank-offering to the Lord, and has also undertaken to give £500 to support two missionaries during the remainder of their lives."

Such, in brief, is the story of the Marajah Dhulup Singh's marriage to Bamba—a romance of actual life—very interesting in itself, and fraught with important results to the mission. Just when the mission was in great straits for funds to carry on its work, just when the doors were opening in all directions inviting the occupation of the land for Christ and His kingdom, the Lord, in His wise and kind providence, brought about this union, and put into the treasury of the mission a sum sufficient to blot out the debt and provide the means for supporting two additional missionaries for an indefinite future. In closing the letter on the subject to the secretary of the Board—from which we have taken a large part of the foregoing—Mr. Hogg very fittingly said: "And now, in the review of these wonderful dealings of God with us in His providence, have we not reason to rejoice and take courage to go forward in the future with a firm faith to the work to which God has called us in this rapidly widening field?" "He has been showing us that it

is His work, and that He will provide the means for accomplishing it." "And now that the way is opened, and the means at our disposal for the support of two additional missionaries, shall no one be found ready to come, to put his hand to the sickle and help us to gather in the whitening harvest?" "Literally, there are thirsty souls calling from all parts of Egypt, 'Come over and help us.'" "Now while so many thousands* are running eagerly to fight the battle of their country at home, shall not two willing champions be found ready at a prince's call to buckle on their armor and come out speedily to the help of the Lord against the mighty in Egypt?"

The work of distributing and visiting places outside of Cairo and Alexandria was continued, and conducted with vigor and success during 1864. The small boat, "The Morning Star," was going up and down the Nile almost constantly with its cargo of books, with one of the natives in charge. Many Scriptures and other religious books were distributed. The large boat, the "Ibis," went down the Delta twice and up the Nile as far as Aswan once. In the early summer Mr. Ewing and family made the visit to Sitt Damienna, at the annual feast, and Mr. Lansing and his family went as far as Damietta in August. Rev. S. C. Ewing and family made the trip to Aswan in September, October, and November, visiting forty towns and villages, and disposing of a goodly number of books. A Mr. Smith, from the north of Scotland, also made a tour of the Nile, with Girgis Hanna as his assistant. Rev. J. Hogg made a visit to the Faiyum, and found a wide door open both in the Medinah and in Sinoris, and on return felt that that part of the country should be occupied by a missionary as soon as possible. He found the truth at work in the hearts of many, and the opposition of the priests and others very strong and active, a good evidence that the Lord's work was being done. Some most forward then in favor of evangelical truth, though they ran well for a time, were not able to withstand

* It was in 1864, during the civil war.

the opposing and corrupting influences around them, and bear the heavy burdens of the narrow way, and the Medinah was found afterwards to be a very difficult field.

Much time was spent in Cairo during the last half of the year in repairing the building and making arrangements for the establishing of a printing press, which the Maharajah promised to present to the mission.

On September 26, the formal opening of the theological seminary was made by Rev. Messrs. Lansing and Hogg, the latter having as an invaluable aid in this work completed the translation of Patterson on the Catechism. It was during this year, too, that Rev. G. Lansing brought out his book entitled "Egypt's Princes," as a means of eliciting and stimulating interest in the mission work throughout the home churches.

Notwithstanding the terrible civil war in America, and the demands made on the Church at home, the Lord had interposed for His work in Egypt and made the outlook for the coming year a bright one.

CHAPTER XI.

1865—The distribution of forces—Visit of the Maharajah and the Maharaneh—Sale of "Ibis" to them—Their visit to Faiyum—Decision to open new station—Asyut selected and Rev. J. Hogg and Miss McKown appointed—Reached Asyut February 21, lodged with Mr. Wasif Khayat—Mr. Hogg attends Coptic church, and then conducts his own services—Muslim saint in Gow—His acts of violence—Great danger - Speedy retribution—Mr. Hogg's third Sabbath in Asyut, many at service, some moved to tears—School opened March 5—Opposition begins—Sickness and death of Mary Lizzie Hogg—Sickness and restoration of Hope—Terrible cholera epidemic—Panic in Alexandria—Mrs. Lansing and child die and others—Dr. Lansing and boys go to Ramleh—Rev. S. C. Ewing remains in Cairo to minister to the sick and mourning—Asyut missionaries go north—Return of missionaries to their stations—Arrangements for next year—Reading God's Word in the homes—Arrival of new missionaries, and return of others.

The missionary force at Alexandria remained as during 1864 until the end of January, when Miss McKown was transferred to Asyut; but Rev. E. Currie and wife, new missionaries from Ohio, left New York on March 4, and arrived at Alexandria just a month from that date. At Cairo, the year 1865 began with Revs. Lansing, Hogg and Ewing, and Miss Dales at that station. Miss Hart returned from her change in England on January 9, and Miss Dales, completely worn out, sought means of recruiting in America, leaving Egypt March 18. There was no suspension of any part of the work in Alexandria, or Cairo, or on the Nile, during the year; but everything went forward in a quiet, orderly manner, except during the time the cholera prevailed, and in the work itself in the two stations mentioned nothing of unusual moment occurred either in the church or school work. A boarding department was opened in the girls' school in Cairo, and sixteen boarders attended, and Dr. Lansing reopened the theological class.

The maharajah and maharaneh returned to Egypt on January 9, purchased the mission boat and fitted it up for their comfort on the Nile. Their interest in the work of Christ was unabated. The maharajah visited the Faiyum in company with Dr. Lansing. On his return attended meeting of presbytery

in Cairo, and was present at Dr. Lansing's birthday dinner (which by miscalculation, and much to the amusement of the company, turned out to be not his birthday, but that of his son Carrell), and afterwards visited the Delta on the "Ibis," doing some missionary work on his own account, with the assistance of the maharaneh.

The great event in the history of the mission in 1865 was the opening of a new station at Asyut. This large town was then, and is now, the capital of upper Egypt, both as regards its central position and the character and wealth of its inhabitants. It was then the entrepot of merchandise from the Oasis and Darfur. Gums, ivory, and above all, slaves in large numbers entered Egypt at Asyut. It is even said that it takes its name from "Siut," referring to the castigation of slaves witnessed every day. As has been already mentioned, Asyut had been visited for a number of years, and a school for boys, conducted in succession by several of the mission agents, had waxed and waned and died. Many Scriptures had been sold there, as well as other useful books ; and many intelligent men were found in it and the villages around. One man of wealth, Mr Wasif Khayat, had united with the Church in Cairo, but this fact was not known in his own town up to that time. Much had already been said and written about the duty of opening a new center, and distributing the mission forces rather than having so many in Cairo. It was the opinion of some that the one was beginning to stand in the light and in the way of the other, and they were in danger of stepping on one another's toes. The matter came up before the presbytery at its meeting the first week of January, 1865. On account of a great want of funds, it had been generally thought best that Mr. Hogg get leave to go to Great Britain, and try to raise contributions in aid of the mission, but on consultation and prayer together at the meeting it was finally agreed to go forward and reach outward, depending on Him whose are the gold and the silver, to support His own work. The Faiyum and Asyut were the two points mentioned at which a missionary should be located ; but who should go, and which one of these places should be selected for immediate occupation ? Mr. Hogg mentioned his readiness to go wherever

The Sphinx, with recent Excavations.

it was thought best, and after much discussion and prayer, it was resolved that Asyut should be the first place to be occupied, and that Mr. Hogg be appointed to go there with his family. As Miss McKown had shown a great desire to be in a strictly native field, it was also decided that she accompany them, and that they leave as soon as they could conveniently get ready. It was thought best, also, that the matter be kept as quiet as possible, so that the Coptic hierarchy should not know anything about it, else many difficulties might have to be overcome through obstacles thrown in the way of finding rooms for the school, and a place for holding services and a home for the family. Having made all necessary preparations, they had their boxes and furniture put in an open boat and sent off in charge of Father Bashai, and they themselves took a native dahabiyah, with no glass in the windows, and started on the 4th of February, 1865.

The party consisted of Rev. J. and Mrs. Hogg, their daughter, Mary Lizzie, and son, Hope Waddel, and Miss McKown. There was also Girgis Hanna, a deacon of the Cairo church, going as a general assistant in the work, a Coptic girl, called Mariam, accompanied by a small orphan brother, also Mr. Hogg's cook, Saad, with his family. To economize funds, this native boat was taken, and though it was changed on the way for one a little better, yet there was considerable annoyance by night from the Egyptian vermin, and trouble by day from the contracted quarters. They arrived in Asyut on February 21, and the boat containing the furniture three days later. They were kindly entertained by Mr. W. Khayat until the 2d of March, when they moved into a house which had been secured for them through his efforts. As new floors had to be laid in some of the rooms, and these floors were of brick and mortar, there was great dampness, and both children took croup, and were ill with it for several days, the little girl quite severely; and as there was no doctor, the parents were very anxious for a time, but the Lord in his mercy removed the cause of their fears.

On the first Sabbath Mr. Hogg attended service in the Coptic church and then conducted service in Mr. Wasif's house

in the presence of several Copts and Greeks. The Coptic bishop came in just as he was beginning and remained about a quarter of an hour. The next Sabbath Mr. Hogg again went to the Coptic service, as it was held early, and then returned and conducted services in his own house, in the presence of ten adults and as many boys.

Rumors of troubles among the peasants south of Asyut reached Asyut about the 6th, and soon after the particulars of what but for the prompt action of the government might have been a serious insurrection, and caused a bloody massacre of the innocent with the guilty. A crack-brained Muslim of Gow conceived the idea that he was raised up specially by God to aid the Muslims, and had begun to gather around him a company of followers. This was easy to do at that time, as the viceroy had taken thousands of people away from their homes at the season their work was needed on their own lands, and especially as during the previous year their cattle had nearly all died of the murrain, and the work had to be done by manual labor, and all were groaning under terrible oppression. Gaining followers and boldness, day by day, it was not long before he commenced to perpetrate acts of violence. On such occasions, the venom and hate of the Muslims are always directed against the so-called Christians, no matter howsoever innocent they may be. Passing along the street one day in the month of Ramadan, Ahmed, for such was his name, saw a Copt smoking. This stirred his holy zeal to curse the Christian dog, and he ordered his servant to give him a beating. The Copt fled and concealed himself in his house, but they quickly followed him, entered and plundered all his goods and valuable effects. The Copts in Gow immediately sent a complaint on the subject to the governor of Asyut, who ordered the sheikhs of Gow to make inquiries on the subject and report. They replied that Ahmed was a "waly" (a holy saint), and could do no one any harm. A few days after, he and his followers laid hold of some Coptic girls and carried them off, a very common habit with Muhammadan saints. A second petition was prepared, and sent this time to the inspector-general of Egypt. He sent orders to the governor of Girga to try and get Ahmed

quietly into his hands, and take him bound to Asyut. Upon which he ordered the nazir* of the district to take some soldiers and go and seize him. The nazir replied that he had no master but the viceroy, and that he had no orders from him yet. Then the governor went himself, with a small company of soldiers, but Ahmed's followers had now increased to such an extent he was obliged to wait for the governor of Asyut to go and help him, who, however, first sent a telegram to Cairo asking for instructions. The reply came immediately that he should join the governor of Girga at once, and that Fadel Pasha and Shahin Pasha were on their way with seven steamers and several thousand soldiers from Cairo. Before these troops arrived an engagement took place between the insurgents and a small body of troops sent by the governor of Girga, in which the latter were badly beaten. This emboldened the insurgents, and they then contemplated a sudden descent on Asyut, and arranged with their friends to aid the prisoners in Asyut jail to effect an immediate escape, cut the telegraph wire, and take possession of the town awaiting their arrival, when they would kill all the Turks, Copts, and Franks, and divide their personal effects among themselves. Files had been secretly furnished to some of the prisoners, with which they had actually removed some of their chains, a part of the wall of the prison was almost dug through, three doors had been forced and there only remained the outer door to break through, when the cavalry from Minya entered Asyut on their way to Gow. The ruse which the prisoners practiced in order to escape the observation of their keepers was this: a large number spent their time in making "zikrs," i. e., reciting with a loud voice sundry parts of the Koran, or bawling out the name of God at the top of their voices, at the same time going through certain bodily evolutions and genuflexions. This prevented the sound of the files being heard, so that the keepers had no idea of what was going on; but by the timely arrival of the troops on the way to Gow, the escape was prevented. Of course the large body of troops reaching Gow made short work of Ahmed and his infatuated followers. Ahmed was found among the dead, killed by a

* Overseer of the district.

shell, while the town which harbored them was razed to the ground, and quiet was restored in all the neighborhood. On learning the particulars a few days afterwards, the missionaries saw in what danger they had been, and how God in His providence had averted the dangers, and they sang with hearty emotion a psalm of praise.

On the third Sabbath after Mr. Hogg went to Asyut, he again attended the Coptic service, and on returning to his own house he held service, with sixty present, many of whom were moved to tears. In the afternoon he also had service, and there were present twelve men, five women and twenty boys. The school was opened on March 5, with six boys and two girls, which by March 13 had increased to eighteen boys and thirteen girls. On the 19th of March, Mr. Hogg, as usual, attended Coptic service and found an unusual number present. During the service public warning was read aloud against heretics and their teaching. On returning home, some friendly Copts urged Mr. Hogg to go back to the Coptic church and defend himself, which he did, and the bishop pretended that he did not mean him. In the afternoon he had services in his own house as usual, and there were twenty present, among them the man who was supposed to have written the public warning. On the 24th again he went to the Coptic church, when he noticed that all the people stared at him. At the Protestant service only eight or ten were present. On calling at Mr. Wasif's, Mr. Hogg found the Metropolitan drinking Arab whisky, and soon left him. From this time Mr. Hogg seems to have discontinued attending the Coptic service. At the mission service the attendance varied very greatly, sometimes forty, half of them boys, sometimes not half that number, and sometimes only four adults, besides the missionaries, and a few boys. The boys enrolled were thirty-five up to June 12. Thus began that work which, by the blessing of God, after many trials, and great persecution, and many discouragements, has filled upper Egypt with light and Christian life.

Mr. Hogg was greatly assisted by Ibrahim Yusif, who with his aunt, an excellent woman, arrived at Asyut from Cairo on April 27, with the intention of staying three months. His father

and mother, after persistent entreaty on the part of the son, had consented to his being absent from them that length of time. He had previously been in Asyut and Beni Suef, and was an excellent assistant in many ways. From this time people began to visit the mission house in constantly increasing numbers. Mr. Wesa Buktor voluntarily gave fifteen napoleons to aid in paying the expenses of the mission, and the people began to know that he was a Protestant.

Mr. Hogg began to visit the neighboring villages, among them Wasta and Benub, and in his spare moments prepared a commentary on Matthew. In June that year there was great heat, from 94° up to 108°, which was very debilitating on the workers. On one occasion Mr. Hogg wrote in his diary (June 21), "Tired, tired, tired." The air about that time often feels as if it came from a heated oven, it is so hot, dry and scorching in its effects. On the 25th of June the news reached Asyut of the outbreak of cholera in the Delta; and about the same time, with this fear from without, Mary Lizzie Hogg's illness began to cause anxiety in the hearts of her parents. She gradually got worse. During the day she was generally better, but as night came she always became worse again, as is generally the case in croup, with which she was attacked. There was no doctor in the place, and no possibility of getting one from Cairo or elsewhere, as there was no railway. What simple remedies they knew they used, but above all they poured out their hearts to the dear Saviour. Had they not gone away up there for His sake? Would not the Great Physician hear their cries and be moved by their heart pleadings? God's ways, however, are not as our ways, His thoughts not as our thoughts. She was to be taken from earth and transplanted in the garden of heaven. On the last day of her life, near sunset, she suddenly, without any allusion to the subject by anyone, turned to her mother, and said quite distinctly, "Mamma, I am going to die." Though the end was anticipated some hours before, "the abruptness of her address," wrote the mother, "at the time quite stunned me, and I could only answer by an uncontrolled burst of anguish. It was but for a moment or two; when I recovered I said, 'And if you die, darling, where will you go? To heaven?'

'Yes,' she answered, 'to Jesus. Jesus is coming for me.' I then, in a simple way, talked about heaven, and how she was going to be an angel, and to all of which she calmly and quietly attended. We all then kissed her, even little Hopie and Mariam, while she held out her little hand and mouth, evidently quite aware of what she was doing. We then sang some simple verses suited to the occasion, and waited quietly, expecting every moment to see her breathe her last. She revived a little, and fell asleep again. It soon became evident that the relief was only temporary. She could not rest but a few minutes at a time in one position. Several times during the night she seemed to be going. At last, a little before her end, she asked us to sing, and we sang, 'Here we suffer grief and pain.' 'Sing,' was the last word she uttered, except, perhaps, 'moyeh' (water), of which, in her last hours, she drank incessantly. After the last terrible struggle she breathed two or three gentle breathings, and she was with Jesus. Oh! the relief of that moment. With full hearts, we said, 'Thanks be to God, she is safe home at last'—on June 29, 1865." She was laid away in a vault on the edge of the Nile valley, the first-born and beloved child of her parents; the first ingathering, but not the last, from the missionary families of Asyut. Thus the dust of that quiet retreat was made dear to the parents, and early in their life in Asyut a new and unexpected tie bound them to that field. Their only remaining child, Hope, was also laid low with the disease, but a kind and merciful Father spared him and restored him to health and strength.

While the friends in Asyut were passing through the waters of affliction and learning to kiss the hand that holds the rod, that terrible scourge, cholera, was increasing and extending day by day in the north. Foreigners of all countries fled to Alexandria from all parts of Egypt, in the greatest fear, intent upon getting out of the country as soon as possible. All the steamers leaving Alexandria for the north and west were crowded; even sailing crafts were hired to take the frightened population to various points in Europe and the islands of the Mediterranean. The Khedive left for Constantinople. Some of the Egyptians hired boats and went up the river to the first

cataract, as the disease seldom goes so far up the river. In Alexandria, where the writer was at the time, all the banks and nearly all the public offices, and many of the European shops, were closed. Few people were seen in the streets, as there was a rush to get away out of the country. As passes for leaving were obligatory, the custom house was crowded, and those in authority were besieged with applications. Their greed, notwithstanding the judgments of the Lord were abroad, saw that this was the time to make money, so they gave passes first to those who presented them the largest bribes, while others had to wait for days, and the officials of the sanitary department, in Cairo, Alexandria and elsewhere, took the opportunity to enrich themselves at the expense of the panic-stricken and afflicted people, as they presented their applications for permission to bury their dead. Immediately on the appearance of the pestilence most of our members in Alexandria, who were Syrians, fled to their mountain homes in Lebanon. Only two families were left. The schools had to be closed and the book shop was shut. Believing that our safety would perhaps be greater outside of the city, and having secured a small wooden house in Ramleh at a moderate rent, we moved out there. This we were the more anxious to do, as Brother Currie had been suffering for some weeks, and the pestilence was increasing every day in the city, and increased until it was reported that from 600 to 900 died in one day. When it was at the worst, Mrs. Watson and I had to go to Alexandria for a day, and all that day there was almost a continuous tramp of funeral companies passing along the street with their mournful refrain. An awful gloom rested on the city, a dread appeared in every face. In the meantime the pestilence fell with its heavy hand upon Cairo, and entered the homes of the church members, nay, but also into the mission house, cutting down here and there its victims with its sharp edge. Old Mr. Leider was taken, Bamba's mother, and one of the teachers. Mrs. Ewing and Mrs. Lansing were both attacked in one day; the former recovered, but the latter, weakened by watching over her children, who, one after the other, had been sick with measles, succumbed, and soon after her her year-old child, Vischer, a

beautiful boy, died ; and mother and child were laid in the same coffin and in the same grave in the English cemetery. Dr. Lansing, with his motherless children, came down to Ramleh. There he was attacked by the disease, and became very low. The writer went to Alexandria to get the doctor. All the doctors were run off their feet, and at first ours thought he could not go ; but on pleading with him, he said, "Yes, I will go for Mr. Lansing." When he saw the patient he evidently thought there was little hope, but he gave him medicine, a dose of chlorodyne, which, in my experience, has often been blessed for the restoration of patients even in the last extremity. From the time Dr. Lansing took it he commenced to get better, and soon recovered. Mr. and Mrs. Ewing remained at their post through the whole time of the prevalence of the pestilence in Cairo, and he, aided by Father Makhiel, visited the sick and buried the dead. The writer went up for a day or two to be with him. In writing of the pestilence to Dr. Dales, August 4, it was said: "This evening finds Mrs. Watson and myself back in our old home. We came in from Ramleh this morning, to make room for our Cairo and Asyut friends, who we expect will come in a few days to breathe for a little the cool, pure air of Ramleh. I assure you they need it after the scenes of sorrow, suffering and death they have either experienced or witnessed. Thanks to a kind Father, no more of our number have been stricken down, and now I think we can safely say that the storm is past. Terrible was the scourge while it lasted. It is estimated by our physician that upwards of 50,000 died in one month alone, but as it lasted more than a month in some places—and indeed still continues in not a few places—not less than 70,000 or 80,000 have been swept down by the destroying angel. Here, it may be said to have ceased, though, perhaps, three or four deaths occur from it daily. We have opened the book shop and boys' school. Some of the boys have been cut down by the mowing scythe, and their names with sadness we remove from the school roll."

The schools in Alexandria having grown since entering the new premises, it was seen that more room was needed to allow expansion; so the fourth story, a part of which was

Great Pyramid of Cheops. (Near View.)

already built, was seen to be required for a residence for the missionary; and then a part of the third story could be set aside for a chapel and the rest for the schools. This work was begun and carried out to near its completion before the end of the year, entailing much care and labor upon the writer in addition to the other duties of the station, since Brother Currie was yet unable to do any mission work, and, indeed, was living in Ramleh with his wife, pursuing the study of the language.

The attendance at the services in Alexandria continued to improve, and there were two accessions to the membership during the year.

After the death of their daughter, Mr. and Mrs. Hogg, with Miss McKown, remained in Asyut for more than a month, receiving almost daily missives from Cairo and Alexandria giving particulars about the cholera, and marking its upward March through the valley to Asyut. For a time Mr. Hogg was very ill, but rallied and recovered. He and his family and Miss McKown remained until the schools were closed, and nearly all the native helpers had left, and cholera had reached that place. Leaving the station in care of Abdullah Weesa, they came down the river during the last week in August in the "Ibis," which had been sent up for them. It was a hot and tedious passage of eleven days down the river. They remained in Cairo and Ramleh until September, and then returned to Asyut. A week before they reached Asyut the boys' school was opened by ex-priest Bashai, Ibrahim Yusif's parents refusing to allow him to return to Asyut. Abdulla Weesa was put in charge of the school, while Mr. Hogg taught three or four hours a day until he was laid aside with an attack of ophthalmia, which continued two weeks, and then left him in a state of great weakness, from which he only partially recovered, until he went home the next spring. Services on Sabbath at Asyut were attended by a few adults in addition to the employes and scholars. The attendance at the boys' school reached forty-five. On the Copts opening a school, for the sole purpose of breaking up ours, a number of town boys left, but the village boys, some of them young men, hoping for protection from the corvee, more than filled their places.

Through the diffusion of religious knowledge acquired from the Scriptures and other books, distributed and read, many came about the mission in Asyut, and a great movement among the monks in Dir el-Maharrak occurred, in which several of the monks proposed leaving the monastery and going to Asyut to study theology. Everywhere was manifested the spirit of inquiry, and doors were opened to the north and to the south. Feeling his own health failing, and seeing at the same time the field widening, Mr. Hogg proposed for the consideration of the presbytery a distribution of forces, present and prospective, to strengthen the mission staff at Asyut, and prepare the way for his taking a vacation the following year. On account of his own health and for the health of his family, he went to Cairo in December and remained there till he left for Scotland.

In Cairo Rev. S. C. Ewing remained alone, on account of Dr. Lansing's absence at Ramleh through illness, but the work continued in all its departments; Dr. Lansing going up occasionally on Saturday to assist Mr. Ewing in the Sabbath services. Dr. Lansing returned to Cairo with his three boys on November 28. A meeting of presbytery was held in Cairo the 27th of November, at which the following action on the division of forces was taken:

(1) That Mr. Currie be located in Asyut, Dr. Barnett, accompanied by Miss McKown, to go thither at once and remain there till Mr. Currie's arrival, when he will return to Cairo and become pastor of the native church there.

(2) That, in view of the report of Bros. Lansing and Ewing, who have recently visited the district of the Faiyum, it appearing to presbytery that Madinet el-Faiyum at present offers a more encouraging field for missionary occupation than Monsurah, the occupation of the latter place, as resolved upon by last presbytery, be for the present postponed; and that a similar course be observed in reference to Haret-es-Sakkain, and that Mr. Harvey be located in Madinet el-Faiyum, Dr. Lansing to introduce him to his field of labor, and to remain with him till the next meeting of presbytery, Mr. Ewing to join him after Mrs. Ewing's departure to America, and to remain with him until further arrangements are made.

(3) That Mr. Pinkerton remain in Cairo for the present, and have the superintendence of the boys' school, and charge of the accounts of the Cairo station, and that Mr. Hogg assist at this station until Dr. Lansing's return from the Faiyum.

(4) That Mr. Currie remain in Alexandria until he can make the necessary preparations for his departure to Asyut.

It was on December 19, just before this meeting of presbytery, that Rev. W. Harvey and wife, Rev. B. Pinkerton and wife, arrived at Alexandria as new missionaries, and at the same time Dr. Barnett and wife and Miss Dales returned from their vacation. The arrival of these new recruits and tried workers brought joy to all hearts, and was an evidence that the Church at home was determined to carry on the work of the Lord in Egypt with the activity, energy and zeal which the Master required, while it promised to the worn out and weary ones on the field the help and encouragement they all then required, at the close of a year full of trial, bereavement, and hard work. The Lord had thus heard the prayers that many had been offering, to send laborers into his vineyard. The distribution of books by means of depositories, colporteurs, and the two Nile boats, continued with little interruption all the year. A desire to read the Bible and controversial books became quite general. The Scriptures were searched by some for the confirmation of their Church doctrines, and read by many for a knowledge of God and His truth, which they contain. The great reverence of the Copts for the Word of God prevented their listening to the warnings of some of their leaders not to read it. One day the Coptic Patriarch was calling at the house of an uncle of a monk who had espoused the cause of the missionaries and was proposing to study for the ministry in their service. He saw the man's son reading out of the new translation of the Bible, and burst out with these words, "Why do you read such a book as that? Don't you know that the Americans have corrupted the Word of God and made it teach heresy?" The young man turned round and replied, "How do you know that it teaches heresy? Where are the Bibles that you have caused to be printed for your people? Bring us a copy, and then we shall compare it with that printed

by the Americans, and see whether the latter teaches heresy or not. Meanwhile, we intend to read and study this till you furnish us with a better." The next night the Patriarch on entering the patriarchate found his own brother, whom he was intending to consecrate as a bishop before long, busy reading the new translation of the Bible, which he had just bought from our shop for $2.50. He fell at his brother, saying, "What! Am I to believe my eyes? Is it not enough that the people outside are buying and reading these heretical books, but my own brother must show them the example! Out with you! You are disgracing me before the whole Church. Send this book back at once, or I will burn it before your face." His brother got angry in his turn and accused the Patriarch of blasphemy in saying that the Word of God taught heresy, and he refused either to give it up or send it back to the shop.

Mr. Hogg writes also on the same subject the following: "We were very much interested one day in the case of a poor, half-blind Coptic woman, who came into our school in Asyut and asked for a copy of the Bible. She said that she had come walking all the way from Manfalut, about twenty miles distant, in order to buy one for herself. She had learned to read when quite young, and had had a Bible for several years, but one of the areefs having lost his book, had taken hers away, saying that he had more need of it than she had, as he had to teach the children in the school from it. She had heard that we had some to sell, and she had gathered up eighteen piastres (ninety cents) and had hoped we could let her have a copy for that amount, as she had with difficulty gathered it out of her hard earnings. She took a Testament out of the hands of one of the boys of the school, at the teacher's request, and read almost a whole chapter, and was able to give sensible answers to the questions put to her as to the meaning of what she had read. Poor creature, her eyes were so weak that it was painful to look at her while reading, she had to hold the book so close to her face. We gave her a copy of the Bible and one of the small books besides, and she went away with the air of one who felt that forty miles' trot barefooted was fully rewarded."

CHAPTER XII.

Arrangements for 1866 carried out—Large company leaves Cairo on "Ibis"—Dr. Lansing and Rev. and Mrs. Harvey leave at Zawiyah—Dr. Barnett and wife and Miss McKown at Asyut—Writer and wife go up to Esna and return, visiting places and selling books—At Girga hear of death of Mrs. Currie—Hurry back to Alexandria—Work begun in Faiyum—Opening of schools—Dr. Lansing leaves and Brother Ewing takes his place April 1—Dr. Barnett leaves Asyut in summer and Mr. Currie takes his place—Dr. Lansing visits Asyut—Mr. Strang's arrival from America to take charge of press—Marriage of Dr. Lansing and Miss Dales, who go up the Nile and visit the stations—Work at Kus—Work in Alexandria.

The division of the laborers, in accordance with the resolutions of presbytery mentioned, was carried out. Rev. B. F. Pinkerton took up his residence in Haret-es-Sakkain, Cairo, and pursued the study of Arabic. Rev. J. Hogg remained in Cairo until he left for Scotland in the early spring. Rev. E. Currie remained in Alexandria for a time. Misses Dales and Hart remained in Cairo, where they had been before. On January 17, Rev. Dr. Lansing, Rev. Dr. Barnett and wife, Rev. W. Harvey and wife, Miss McKown, the writer and his wife, together with Mr. Awad Hanna and some other native friends, left Cairo on the "Ibis" for the work to which they had been appointed. It was the month of Ramadan. Dr. Lansing had sent his servant to take his horse to Zawiyah, the point on the Nile at which he intended to leave us. On Saturday the "Ibis" ran on a sandbank and the sailors tried in vain to get her off until late at night. As the river was falling rapidly, it was feared it might be next to impossible to get her off if left till Monday. A gang of men from a village near by was secured, who after some trouble got her afloat again, and there we waited till the Sabbath was past, having got "the ass out of the well." On reaching Zawiyah about the first objects we saw were Dr. Lansing's black horse and Seyyed, the servant, and on coming up close to them Dr. Lansing remarked that from the appearance of the horse and his groom, the former must have done al

tne fasting and the latter all the praying! Here Dr. Lansing, Rev. W. Harvey and wife and Father Makar left us for Madinet el-Faiyum to open a new station. The rest of us proceeded up the Nile as fast as the wind would carry us. At Asyut, Dr. Barnett and his wife and Miss McKown left us to occupy that station, in accordance with appointment. We then continued our progress up the Nile, only visiting towns and villages when the wind was unfavorable, until we reached Esna, and from that point we began the return journey, in order to reach home again in time to relieve brother Currie and allow him to fill his appointment in Asyut.

On coming north we visited Luxor, Kurnah, Nakadah, Kus, Kena, Belyana, Girga, where we learned by telegram of the death of Mrs. Currie, which caused us to hasten back to Cairo. When we left her and her husband in Alexandria, and were going downstairs, she called out to us, "Don't carry us away on your shoulders," referring to our disposition to be unduly anxious. Little did we then know that we should never see her again, nor hear any more her sprightly, cheery voice. It was a terrible blow to her bereaved husband, left without her directing hand, and with the care of his motherless babe. Never have I met with a couple who enjoyed each other's company more, and between whom true affection ruled with greater mutual admiration. The Lord, whom Brother Currie loved and served, gave him grace to bear patiently his affliction, and to send his dear child to America to be cared for by his mother. She was confided to the care of Mrs. Hogg, who was expected to take her to America, but on reaching Liverpool it was decided that she and her husband would not go to America at that time, so Mrs. Ewing took her in charge and delivered her to loving friends waiting to receive her.

In the early part of the year Mrs. Ewing had become seriously ill, and continued so for some time, so that a change of climate was ordered, and it was decided that she return to her native land, but she had become so prostrated that a brief trip up the Syrian coast was thought necessary to prepare her for the long journey to America. About the beginning of April she and her daughter, Mr. and Mrs. Hogg, and their two children,

with Mr. Currie's babe, left for the home land, followed by the prayers of all for a safe voyage and a speedy and happy return.

The party already mentioned as going to the Faiyum, to open a new station, reached Medinah on January 23, 1866. They found a house vacant, and occupied it after making some necessary repairs. They rented it for the space of five years. The writer visited Mr. Harvey the following year, and was convinced from the appearance of the building that it required no little grace to be willing to live in such a house.

Missionaries coming to Egypt now know little what the first missionaries had to endure in this respect, even in Cairo and Alexandria, and how much more in Asyut and the Faiyum. Thanks to Him, whose we are and whom we serve, for making residence in Egypt much more comfortable for the missionaries than it used to be, thereby securing for them better health, and enabling them to continue longer on the field without the frequent changes which formerly were required on account of ill health.

As the Faiyum had been visited before several times, and Scriptures and evangelical books had been sold and read there, the missionaries were not long in finding inquirers. Indeed, their house was filled every evening with men coming for religious discussions and to attend evening prayers. From the first week after their arrival services were conducted twice every Sabbath in what they called the upper room, until Dr. Lansing left, on the 7th of March, for Cairo, and they were resumed on the arrival of Mr. Ewing, April 1, and continued by him through the year, with an average attendance of twenty-seven. The evening meetings were well attended during the week until the Coptic priests, afraid of the influence exerted upon the people, secured from the Patriarch a document denouncing the American missionaries, and threatening with excommunication all who should affiliate with them or attend their meetings. This paper was publicly read on the 4th of March, and had considerabie effect for some time in keeping the people away.

A school for boys was opened as soon as a room for it could be secured, and by the end of the year there was an at-

tendance of twenty-five. A girls' school, also, was opened about the 1st of July, and forty-five names were enrolled up to the end of the year, but not more than twenty-five or thirty attended regularly. Among these were eight Muhammadans.

Thus was begun in the Faiyum that work which afterwards (though not in Medinah itself) was blessed by the Lord to many as we shall see as we proceed in recording the work of the mission.

At Asyut the work was carried on after Mr. Hogg left by Mr. Abdullah Wesa and Father Bishai. When Dr. Barnett and Miss McKown reached Asyut there were only twenty scholars in the boys' school. The number increased or diminished during the year according to the severity of the threats made and the persecutions carried on by the priests of the Coptic church against the scholars, or as the boys were needed by their parents to help them in manual labor on the farms. The girls' school, which was suspended during Miss McKown's absence since December 1, 1865, was also resumed and about twenty attended. The Sabbath services, which had also been suspended, were immediately resumed and regularly maintained up to the time of Dr. Barnett's departure to Cairo, about the middle of July, he having remained in Asyut about two months beyond the time of his appointment. The station was again left in the hands of Mr. Abdullah Wesa, and ex-priest Bishai, but they do not seem to have had the full confidence of the people, and with the departure of the missionaries the interest in their work grew much less. The station was visited twice during the last half of the year by Dr. Lansing and Mr. Currie, and on their last visit the sacrament was dispensed for the first time, at which one of the teachers in the school and three persons from Beni-Aleig were received to church fellowship on profession of their faith. Mr. Currie remained in charge of the station till the end of the year, and was able to conduct the services in Arabic, though in a stammering tongue, and by his presence, piety, and Christian conversation, he gave character to the work, because he was personally highly esteemed by all who knew him.

In Cairo the usual services were conducted on the Lord's day by Mr. Hogg and Mr. Ewing, except during the time Mr.

Ewing accompanied his wife to Syria and back. The theological class was taught by the former, while the secular work of the mission was divided among the three missionaries. It was during the spring of this year that brother Hogg, with more zeal than prudence, in view of his weak state of health, resumed the study of Turkish and preached a few times in that language, after six weeks of study the year before at Asyut. Dr. Lansing returned to Cairo early in March, and Mr. Ewing left for the Faiyum early in April, while Mr. Hogg, with his family, left about the same time for Scotland. Mr. D. Strang, with his family, arriving in April, took up his residence in Cairo in the mission building, and assumed direction of the press, to which he was appointed, and also in the course of the year became general treasurer to the mission, Rev. B. F. Pinkerton having charge of the book department of Cairo. Dr. Barnett joined the missionary force in Cairo about midsummer, and became practically the pastor of the church there.

The year 1866 was one of quietude in the mission in Cairo and elsewhere, till the end of the year. The regular work in Cairo was carried on without much opposition and with encouraging success. A Turkish service in addition to the two Arabic services was conducted on the Sabbath, and there was an accession of ten to the membership of the church during the year. The schools continued to do their work of educating the young, and two evening services for prayer and conference were held, one every night in Haret-es-Sakkain, and the other in the Ezbakiyah.

Dr. Lansing and Miss Dales were married in Ramleh on August 9, in the presence of the mission circle. They made a trip on the "Ibis" in the autumn, sowing the seed of the Word wherever they went. It was during this tour that they spent some time at Kus, where Father Makhiel had been laboring since the beginning of May, and by his activity and zeal had supplemented in an encouraging manner the work that had been done by Fam Stephanos during many previous years among his own townsmen. They found a large number of applicants for communion, and after examination, such as seemed necessary, twenty-five persons (fourteen males and eleven females) were

admitted to the Lord's table on Sabbath, November 4, 1866. On the following day a church organization was instituted by the election of three elders, and at the same time Father Makhiel was elected pastor, and left for Cairo a month later to be ordained by presbytery. Subsequent manifestations showed that these doings were too precipitate, for though he was ordained, on account of opposition he never became pastor in Kus, while years passed before the election of the officers was confirmed by their ordination.

Monsurah was visited by some of the missionaries during the year. Barsum Salib, the head of a prominent family there, declared himself a Protestant, and others also showed decided leanings to the evangelical religion. Mr. Awad Hanna, who had served the mission in various capacities, was sent there in the autumn, and schools for boys and girls were opened. He conducted services in Arabic on Sabbath, but it is feared that his religion was too much of the militant kind to be useful; his conversation partook too much of jesting and cutting innuendoes, and his Christian walk failed to conform to his teaching. He did something to tear down the old tottering walls of the Coptic system, but he does not seem to have done much to build on the true foundation, the spiritual temple of the Lord. For worldly ends some of the people, who cared nothing for our religion, lent some assistance, which in an outward way was beneficial, but it may be doubted whether it really helped the cause.

The work in Alexandria continued to move onward in all the departments. During the writer's absence on the Nile the services were conducted in turn by Mr. Hogg and Mr. Ibrahim Yusif, who went down from Cairo in turn every Saturday. Brother Currie looked after the boys' school, and gave instruction to some of the classes; while Miss Gregory, a Syrian, educated by the missionaries in Beirut, conducted the girls' school in an efficient manner until she was obliged to go to England for her health. As Miss McKown was then unable to return to Asyut, she consented to take care of the girls' school, and made it an efficient means for good to the girls. She is reported to have said that she never knew girls in America take a deeper interest in their studies or make better progress. From the

time Mr. Currie left for his field of labor in Asyut, in company with Dr. and Mrs. Lansing, on the "Ibis," to the end of the year, the writer was the only male missionary in Alexandria. In the absence of Mr. Hogg in Scotland, and Mr. Ewing in the Faiyum, a large amount of secular business fell to his share, and in trying to accomplish it, the constant use of his eyes in writing letters and making up accounts greatly increased their chronic weakness. The work, however, in the church prospered more than any previous year. Six were added to the church membership, and proved by their walk and conversation the sincerity of their profession. One a converted Muslim, a freed slave, made a simple and earnest profession, and was faithful in the performance of his Christian duties, and in trying to learn to read, so as to peruse the words of the Saviour in his leisure moments. One member was suspended for immoral conduct—it was a solemn occasion—but this act of discipline seems to have been blessed to the offender.

Thus the work went on and the seed was sown in 1866, with encouraging evidences of the Master's approbation and desire that we should go forward still more and preach the Gospel to every creature.

CHAPTER XIII.

1867—Distribution of forces—Return of Mr. Hogg—Meeting of presbytery—Rev. Messrs. Ewing and Watson go to America—Ordination of Makhiel el-Belyani—Attempt to train converted monks—Theologues at Asyut—High-handed measures of persecution—Viceroy and patriarchate unite in a determination to exterminate Protestants and drive out of Egypt the missionaries—Patriarch at Abnub—At Asyut—Burning of books and Bibles—Threats—Bold and tyrannical action at Ekhmin—Efforts to intimidate Protestants at Kus—Priest Feltois afraid of Fam's arguments—Persecution in Nakadah.

The year 1867 began with Rev. E. Currie in Asyut; Rev. Dr. Lansing, Dr. Barnett, and Messrs. S. C. Ewing, and B. F. Pinkerton, Mr. D. Strang, and Miss Hart in Cairo; Rev. W. Harvey in Madinet el-Faiyum; Rev. A. Watson and Miss McKown in Alexandria. Early in the year Rev. J. Hogg returned from his vacation in Great Britian, during which he had, in accordance with the direction of presbytery, endeavored to elicit the interest of the British Christians in the establishment of an institution in Egypt for the training of young men for preachers and evangelists; and so far succeeded that he raised the sum of $2,500, and obtained the promise of annual contributions for the same object. This success was obtained at no small sacrifice of time to which he was entitled for recuperating his own health and strength, and his efforts were greatly aided by his highness the Maharajah Dhulup Singh, who, in addition to his annual gift of $5,000 to the mission on the anniversary of his marriage, headed the subscription paper mentioned with the sum of $500 against his name.

In February there was held in Cairo a meeting of Presbytery, at which it was decided that Rev. S. C. Ewing leave for America as soon as possible, and on reaching England, put himself in the hands of the secretary of the Turkish Mission Aid Society, for the purpose of making addresses on the conditions and wants of the Egyptian field, in order if possible to secure from that society larger grants in aid of our mission. It was

also decided that Rev. A. Watson, after visiting the Faiyum, leave for America in order to prevent, if not too late, permanent injury to his eyesight which, in consequence of chronic conjunctivitis, had been seriously impaired for some time. Rev. Makhiel el-Beiyani was ordained at that meeting and Dr. Lansing and Mr. Currie were appointed a committee to induct him into the pastorate of Kus whenever it might be convenient.

Dr. Hogg, of course, was allowed to return with Miss McKown to Asyut, with instructions to pay special attention to the training of young men for the Master's work. Writing on February 25, to Mr. Currie, who did not attend this meeting of presbytery, Dr. Hogg says:

"Abdullah Wesa expects to return with us. We are now waiting for a favorable wind. The men have been engaged for the trip, and we hope to take our things down to the 'Ibis' to-morrow. Mr. Ibrahim Yusef and his aunt are also to come with us. We had great difficulty in getting Ibrahim's parents to consent to his accompanying us, but we convinced them that it would be best for them and him, in the long run, to allow him to prosecute his studies for the ministry. Father Girgis will follow in a few days. He is also to study for half a year, and by that time we hope he will have found a field of labor in the neighborhood of Kena or Sidfa. Father Buktor and his friend Yacoob are also to study with us for one session just now. We also expect one student from the Faiyum, and another to be his alternate next session. We think of taking possession of Ibrahim Hallag's part of our old house for one family, and giving up the part we formerly occupied to the girls' school.

"Mr. Strang is to accompany us to Asyut, in the hope that I shall be able during the voyage to assist him in putting the accounts in shape for the past year. He will return by steamer, and the 'Ibis' will remain in Asyut till we see what is to be done about Rev. Makhiel's induction."

It will be seen from the above that the subject which occupied the minds of the missionaries at that time was the training of natives for the Lord's work. They thought that it would be an act of kindness to the monks who had attached themselves to our cause to use them in the work, especially as they were disqualified by their past lives for securing a living in any other way. It was, indeed, doubtful whether they would ever become the most useful pastors on account of their lack of early

training, but it was hoped that they would for a time do good and acceptable work for the Master among the Copts. Money was raised from travelers interested in the work and from friends in Great Britian and America for their partial training in the theological seminary, and so we see from Mr. Hogg's letter that several of them were to attend the classes during the year, and some for one session in the hope that thus a few native workers might be prepared to aid in the work which was opening up in all directions. In the end, however, it turned out that, with few exceptions, these converted monks had learned habits of idleness, beggary and pride, which, with the natural aversion of the people to an excommunicated person, and a person who had broken the vows of celibacy, rendered them generally unfit for teaching others the way of salvation, and for work of any kind in the service of the mission.

After a prosperous voyage Brother Hogg and company reached Asyut on March 9, and next day, being Sabbath, he conducted the usual public worship. He found an audience of more than fifty with five or six standing outside. After spending a few days in getting his house in order, and making local arrangements, the girls' school was reopened, and the second week Miss McKown had seventeen girls in the school. The theological school was also organized, and consisted of thirteen persons, "six of whom," says Mr. Hogg, "are schoolboys. Two, viz., Abdullah Wesa and Makhiel from Temeh, are teachers in the boys' school; three are monks, viz., Aboona Bashai, Aboona Girgis and Aboona Yacoob. Then add Ibrahim Yusef and Aboona Butros. They are not the brightest that ever sat at the feet of Rabbi Gamaliel, but few Gamaliels since Paul's time ever had apter pupils in the Hebrew tongue than mine are, I assure you. We meet at half past two, Arabic time. Since Mr. Currie left, I spend the first half hour in the boys' school, explaining the chapter with a special view to a Muslim sheikh who is present, and is under deep religious impressions. We take a rest for a few moments at the end of each second lesson, and keep at work till about midday. We have worship at an hour after sunset, attended by from twenty to thirty. Those belonging to the theological class remain for half an hour or

more after their Arabic grammar. I intended tnat the sheikh should teach this class, but some of them know grammar better than he does, so I have to take it myself."

Scarcely had the missionaries begun work at the various stations after their return from the meeting of presbytery in February at Cairo, than a bitter persecution, planned by the Coptic hierarchy, with the aid and connivance of the highest government authorities, began to be carried out through the Nile valley, with the object of rooting out, once for all, Protestant heresy and preventing the spread of Western ideas of liberty, and driving from the land all those who had been sowing its seed broadcast during the preceding years. The viceroy, Ishmael, was too intelligent a man not to know that religious teachers coming from free countries such as America and Scotland would teach doctrines and principles and practices whose direct or indirect effects would be to set in a more glaring light the injustice and cruelty with which he treated his ignorant and patient subjects. He knew well, also, that these teachers were not blind to what was practiced by his subordinates, in order to wrest from the people the fruit of their labors, and they would not be restrained by personal fear from the use of their pens in describing what they heard or saw every day, in the letters they wrote to their friends and supporters in the west. Any direct attack upon them was, however, impossible, as he knew the power of the consuls, and their desire to get an opportunity to show that power and gain favor at home by the protection of their countrymen abroad. He found, therefore, in the very natural opposition of the Coptic hierarchy, and their ignorant and superstitious followers, the opportunity to use governmental power against the work of the missionaries, in a manner that, while sufficiently guarded to protect him from consular interference, would, through the bigotry and animosity of the Coptic priests, be sufficiently effective to accomplish the end in view. Two years before he had attempted to put a stop to their work, and partially succeeded. "In the order from the head of the government then to the sub-officials throughout upper Egypt for a sweeping levy of laborers for the railway works, it was set forth that his highness had been informed

that numbers of the Copts had been drawn by the burdens imposed on them to take refuge in the protection of foreign sects, and that this was not his highness' pleasure. This was understood by all to be a blow to the mission: and the exemption from the government levies which had been enjoyed by the pupils of all the schools since the days of Muhammad Ali was withdrawn from the mission schools in upper Egypt. The school in Asyut was in consequence almost depleted. Complaint was made of the proceedings to the viceroy's government, but no redress was obtained."* Now, however, through the hatred and jealousy of the Coptic priests towards the American mission he found the circumstances favorable, and so he lent his aid to the execution of more stringent measures. On the 11th of March, the Coptic Patriarch, accompanied by the eloquent, but crafty priest, Feltios, and other clergy, left Cairo in a government steamer lent to him by the viceroy, ostensibly to visit his people in upper Egypt, but really, and as all his attendants averred, to crush out the Protestant heresy. Letters were sent to the governors of the provinces to supply the Patriarch with an escort of soldiers.

After leaving Cairo his retinue made no secret of the object of his errand, and everywhere used the great argument that all who became Protestants incurred the ill will of the viceroy, who might send them to the galleys, and seize their children for soldiers, the latter being the greatest fear of the Egyptian parents. Stories were told of his having visited the viceroy and the viceroy having visited him when on the eve of parting, and of their spending several hours together, and also of the viceroy's mother having sent $1,250 to him and asked him to pray for her son. Though the Egyptian government in an official communication connected with the Patriarch's doings at that time, represented this as a periodical tour, it is certain that the Copts themselves did not so regard it. Undertaken as it was in the beginning of the great Coptic fast, the whole proceedings seemed so strange to the Coptic bishop of Asyut when first he heard it, that he is said to have exclaimed, "What are we drifting to? Which of the 110 Patriarchs who preceded

* Mission Report for 1867.

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him was ever known to travel during the holy weeks of Lent? This unholy journey bodes no good to him nor us."

Nothing of special importance to the mission occurred on the Patriarch's tour until he reached the towns of Abnub and El Hammam, about eight miles below Asyut. Here he summoned before him the leading Copts and addressed them, saying he had been recently informed that some of the agents of the American Mission were in the habit of visiting their towns in order to disseminate amongst them their abominable heresies, and as this was not only prejudicial to the interests of the Coptic Church, but was also displeasing to the viceroy, he hereby gave them warning not to bring injury, nor pain upon themselves, by giving any further countenance to such persons.

As the Patriarch is regarded by all devout Copts as the vicar of Christ upon earth, and is called by them "the earthly Christ," or "present" Christ, or the living Christ, so on reaching Asyut, where there is a large Coptic population, the procession from the steamer to the town was arranged in imitation of our Lord's triumphal entry into Jerusalem. Seated on a donkey and preceded by priests and boys bearing crosses, flags, palm branches, lighted candles, and burning censors, beating on cymbals and chanting in Coptic as they went along, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord," the procession moved slowly along from the river up to the town, the gathering crowd increasing in length and in density every minute, until it had all the proportions of a royal cortege, armed soldiers marching in front and in rear by order of the government.

After arriving at the Coptic church, and receiving the congratulations of the officials and the leading men of the town and the pillars of the Coptic church, he set about the execution of his plans for intimidating those who had in any way affiliated with the missionaries, and of using all the means within his power of rooting out their heresies and scattering the little flock. For some time past the government had adopted active measures in aid of the Coptic priesthood in their endeavors to break up the mission schools. The certificates of attendance given to the children of the fellahs on entering the Coptic

school, which had previously borne the signature of the head master only, were henceforth vised by the governor; and as a natural consequence the sheikhs of the villages who had hitherto respected the missionaries' certificates refused to do so any longer, as they were merely stamped with the mission's seal. When three-fourths of the boys had gone off to the Coptic school, and the efforts of the missionaries to obtain the official visa to their certificates proved fruitless, Mr. Hogg called upon the deputy governor of Asyut, accompanied by Mr. Wasif Girgis, and asked him if it were true that an order had come to the governor authorizing the making of this distinction between the mission school and that of the Copts. His excellency denied that any such order had come to the governor.

"We have no difficulty," said Mr. Hogg, "in convincing his excellency that we know his statement to be false, Mr. Wasif having seen him attach his official visa to the certificates of the Coptic school pupils, which he had refused to do for us. He then admitted that at the intercession of the Patriarch, the governor had signed the papers of some boys, but added that out of personal respect to Mr. Wasif, as well as to show that he made no distinction between the two schools, he was willing thereafter to vise the mission certificates also; and in fact two days after, Mr. Wasif obtained his official visa to the certificates of all our boys, only nineteen, who then remained at the mission school. Such was the state of matters in regard to the school when the Patriarch reached Asyut.

"One of his first acts after reaching Asyut was to summon before him the Coptic priest of Beni Aleig, who had been in the habit of permitting his brother, one of our theological students, to conduct the evangelistic service in his church at the close of the Coptic mass on Sabbaths, and after having him severely beaten, by one of the government soldiers, he degraded him from his priesthood and drove him out of his presence. Several persons interceded for him, but the Patriarch said he was a Protestant at heart, and that he had already corrupted the minds of many of the people of the place.

"The mission station at Asyut was still in its infancy, and we had to struggle from the first against the determined opposi-

tion of the bishop and the clergy of the town. Many persons knew the truth, but only one in the town had dared, up to that time, to make an open profession of his faith by joining the Evangelical church. This individual, Mr. Wasif Khayat, being a man of high position and influence, the Patriarch did not think it wise to adopt towards him the measures which he freely used with others, but, after upbraiding him for having embraced the religion of the foreigners, he offered to secure for him the title of bey from the viceroy if he would return to the Coptic Church. Mr. Wasif replied that the truth was dearer to him than empty titles or earthly honors.

"Although the Patriarch could do little to injure the infant church, he could do much to injure the schools, the nurseries of the church, and these he determined to break up at once and forever before proceeding any further. These were then three in number: A theological academy, for the training of native pastors and teachers, attended, as we have seen, by thirteen young men; a boys' school, which before the Patriarch's arrival had seventy-five names enrolled, the pupils being chiefly the children of peasants in the neighboring villages, whose sole ambition, as far as the love of learning was concerned, was to be taught to read and understand the Scriptures, but whose principal aim in coming to school was to be exempted from the government levies; and a girls' school, under the direction and instruction of Miss McKown, attended by Coptic and Muhammadan girls from the town of Asyut, to the number of twenty or more, with a few girls from the villages around, who boarded with friends in the town.

"Most of the students being from distant provinces, out of the jurisdiction of the Asyut authorities, the intrigues of the Patriarch with the latter failed to touch them. Three of these belonging to the province of Asyut had been publicly cursed by the bishop on the Sabbath before the Patriarch's arrival, with a view, perhaps, of obtaining his paternal benediction for his forwardness and zeal in the common welfare. One of the three, the brother of the Coptic priest already mentioned, had often been cursed before, and cared little for this new curse. The other two had never been publicly cursed, and, though they

took the matter lightly, their friends, who were still bigoted Copts, took the public disgrace, brought upon themselves thereby and at such a time, so much to heart, that they laid hold of one of them and consigned him to the hands of the Patriarch on his arrival, and obliged him to accompany the Patriarch during the rest of his tour, and back to Cairo. They waylaid the other also, but he escaped by taking refuge in the mission house, and concealed himself there until the Patriarch's departure. All three of them were formerly Coptic monks. The theological seminary was only opened the week before the Patriarch's arrival in Asyut, and he was probably not aware of its existence before leaving Cairo; but it was quite different with the boys' school, of which he had known for a long time, and which he had been making special efforts to break up for some months previous, so that on reaching Asyut he was surprised that even nineteen boys remained in it.

"Messengers were sent to the different villages to which the boys belonged, and their parents were summoned to appear in Asyut before his outraged holiness. After upbraiding them for their ingratitude to him for having, through his influence with the viceroy, secured a grant of land which had enabled him to open a school in Asyut, which his highness had, at his instance, taken under his special patronage, by granting exemption from the government levies to all children of the peasantry attending it; he told them that if they persisted in the obstinate opposition to his desires in this matter, they would have cause to repent when repentance would avail them nothing; their sons would be sent to the army or the railway works, and they themselves would be put in shackles and sent to the galleys, or banished to the White Nile. Some of the parents of the boys belonging to the village of Mutiah had the courage to say that their boys were taught not only to read but to understand the Bible in our school, whereas in the Coptic school they merely repeated their lessons in parrot fashion, without getting any benefit from them, and that for this reason they desired that their children might be allowed to remain where they were. This brought out a volley of vituperation against the missionaries and their doctrines, which led to a discussion between the

Patriarch and a peasant, named Antonius Shams, as to what was the teaching of the Word of God on the questions under dispute between the missionaries and Copts. Finding himself sorely pressed in the presence of a large assembly of the leading Copts of the town, the Patriarch was going to end the parley by sending him and his companions off to prison, when the brother of the American consular agent for Kena interposed and advised him to use lenient measures. He then addressed Antonius, and said that he had no doubt he was a very learned man, but much learning might do him harm, adding that if any Protestant movement took place in Mutiah (the town in which he lived), he would hold him and the blind schoolmaster responsible, and they would be summoned to answer for their conduct in Cairo.

"Such threats and intimidations, coming from one who was regarded as the envoy of the viceroy, could not fail to strike terror into the hearts of the poor fellahs; but if the government officials of the province had not given force to the threats of the Patriarch by commencing from that time to take special pains to persecute and annoy the parents of the pupils of our schools, this effect would have been but temporary. No one knew this better than the Patriarch himself, and therefore he laid his plans accordingly, the results of which will be related after following him through his tour. He remained in Asyut about eight days, dined every day in succession at the houses of the richest Copts. The Sabbath before he left he ordered a patriarchal haram, or bull of warning and denunciation, to be read in the hearing of the people assembled in the church, and its reading to be repeated as occasion might require."

A copy of this remarkable document lies before the writer. It was composed, it is supposed, by a young priest named Feltios, who received some training in Rev. Lieder's school in Cairo. It is full of misrepresentations and violent vituperations, but it is well conceived and well calculated to effect the end intended. Speaking of Miss McKown's girls' school, it says: "But the girls, bring them up in fear, modesty, and humility in your own homes, and deliver them not into the

hands of those ravenous ones who cause them to drink cups of wickedness instead of morality." And again, in referring to our allowing converted monks to marry, it says: "They deceive the priest who has become a soldier for Christ, and has vowed chastity and celibacy, and strip from him the honor of his priesthood, and take from him the robe of chastity and plunge him into a sea of lusts, offering him certain women in the semblance of marriage of those women whom they have caught in their snares, in which, as we have before said, we fear they may entrap some of your own daughters. Judge, Oh! my wise children, whether they are enlighteners, or rather preachers of darkness of their own lusts." It also enjoined the burning of all books issued by the Beirut mission press. "Shall we burn this one too?" said one, showing him a large copy of the new translation of the Bible. "Heap up the fire," was all the reply. The afternoon of that Sabbath was spent in collecting and examining and burning Protestant books, including portions of the Holy Scriptures, an act done, perhaps, for the first time in Egypt, and done in the nineteenth century.

These proceedings ended, the Patriarch left Asyut and sailed south, not, however, before making arrangements for having the work he had begun carried out to its fullest extent, which will appear after we have followed the Patriarch and related his doings.

The Patriarch left Asyut on the 13th of April, accompanied by the bishop of Abutig, a notorious drunkard and despoiler of his people. The only person known to be tinged with Protestant views in the neighborhood of Abutig was a Coptic farmer of some influence in the district. Knowing that he would not obey the summons if they sent one, the Patriarch and bishop sent a special envoy in the person of a monk named Makar, with orders to overtake them in the upper country and report. The monk remained a week with Mr. Wahabeh, day by day without intermission arguing with his host, but finding his efforts at converting him entirely futile, he said to him before he left that the Patriarch on hearing of his obstinacy would report him to the viceroy, and he would be banished to the White Nile without any trial.

"On the 22d of April, the Patriarch and party arrived at the town of Ekhmim. This town is situated about half way between Asyut and Luxor, and ranks next to Cairo and Asyut in the number of Christian inhabitants, chiefly Copts. It had been occupied as an out-station by Girgis Bishetly, one of the elders in the native church at Cairo, and himself a native of Ekhmim. He had opened a day school for children, and an evening Bible class for adults. A few weeks before the Patriarch's arrival he had over fifty boys in attendance at the school, and was so fully occupied with it and his evening class that he had not been beyond the walls of his house for several weeks. Soon after the arrival of the Patriarch, a soldier and two Coptic sheikhs were sent to summon him into the presence of his holiness. It was then about two hours before sunset. He knew that they were prepared to enforce the summons if necessary, and he therefore obeyed without asking explanations or offering any resistance. On entering the bishop's house, where the Patriarch and party were assembled (the prefect of police being among them), Bishetly, according to the custom of the country, stepped forward to kiss the Patriarch's hand, when the latter gave him a smart slap on the cheek, and then thundered out at the top of his voice, 'Seize him! Away with him, drive him out of the town this very night; and if you suffer him to enter again I will excommunicate every one of you. If he refuses to go, then beat him till he dies, and cast his body into the Nile, and if anyone, even if the viceroy himself calls you to account for doing so, say the Patriarch ordered it.' I need not tell all that was done to the poor man, but this much I may add, that the door of his house was broken open, and if it had not been for the intervention of the resident Coptic chief and the head of the local police, the latter part of the Patriarch's orders would have been carried out to the very letter. By the intervention of these parties, however, he was allowed to remain in the town over night, and next morning he and his son voluntarily left for Asyut to give information to the missionaries of what had taken place. His case, and matters connected therewith, will be taken up after completing the story of the Patriarch's movements."

The Patriarch thought he had thus succeeded in striking a deadly blow at the root of Protestantism in Ekhmim, and proceeded on his journey up the Nile, breathing out slaughter and threats against the little band of disciples that had been gathered together in Kus. In Asyut he often vowed over his cups of Arab whisky, which were neither few nor far between, that he would make an example of the heretics of Kus to all their brethren in the country, and boasted that he could put a score of them to death with perfect impunity. On his arrival in the town of Kena, the chief town of the province to which Kus belongs, he was informed by the agent of the American consul, himself a Copt, that the American consul-general had sent him orders by telegraph to take notice of what might transpire during the visit of his holiness and report. The Patriarch pretended to feign utter indifference to what the American or any other consul-general might think of his proceedings, yet there is little doubt that this and the news, that reached him at the same time, of Mr. Hogg's visit to Ekhmim, had the effect of materially altering his proposed line of conduct towards the Protestants of Kus. He was more easily induced to forbear the use of ultra measures, as the consular agent referred to, along with the agent of the French consulate, engaged to exert all their influence, which was by no means small, to bring before him one by one the leading men of the Protestant church of Kus and to induce them peacefully to comply with his desires. Accompanied by them, and other leading men of the Coptic sect in Kena, he steamed up to the town of Nakadah, which is on the western bank of the Nile, Kus being about a mile inland from the eastern bank. After two days had been spent in vain attempts on the part of the consular agents referred to, to induce the leading men of the evangelical faith in Kus to appear before the Patriarch in Nakadah, the latter crossed the river with a retinue of several hundred persons and proceeded to Kus, where he was received with great honor by the government officials, as at other places on the way up the country. The chief of these officials had two weeks previously taken the names of all the Protestants and forwarded them to the Patriarch by order of the governor

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of the province of Kena. He had also put four of them in prison on the pretence that they were subject to the government levy for laborers to work on the railway, although they had enjoyed exemption from all previous levies. On arriving at the Coptic church a council was formed, and the American consular agent went in person to the house occupied by Rev. E. Currie and the native pastor-elect, where most of the evangelical party were assembled at the time, engaged in fervent, united prayer, and used every argument he could think of to induce Mr. Fam Stefanos, the father of the sect, to pay a visit to the Patriarch. He pressed specially this view of the matter, viz., that Fam would have an opportunity of discussing his religious views with the Coptic boanergis, Priest Feltios of Tanta, and if he (Fam) gained the day, then all the people would join his church.

Fam objected that that was not the way to preach the Gospel, and at first refused to go, but on his being assured that he would be allowed equal rights with the champion of the Coptic faith, and that no disrespect would be shown him, he at last consented to enter into a discussion with Priest Feltios in the presence of five members of either sect. Fam, accompanied by Mr. Currie, Father Makhiel, and three or four others, repaired to the bishop's house at the hour agreed on, i. e., four P. M., but Priest Feltios had not yet made his appearance. A messenger was sent to call him, and he returned and stated that he was asleep. Another man was sent, who brought back a message from him stating that as Father Makhiel was to be present during the discussion, and he had been often anathematized by the Patriarch, he could not enter the same house with him without drawing on his own head the Patriarch's anathema. Thus he backed out of a discussion in which he had but little chance of adding to his laurels. Our friends then left.

"Shortly afterwards, messengers came to summon four Protestants by name to appear before the Patriarch in council. Two of those summoned being in the employ of the French consular agent of Kena, were informed that if they refused to obey the summons, they would be put out of their situations

and cast into prison. They all declared their readiness, as loyal subjects of the viceroy, to obey any legal summons to appear in a government court, but denied the assumed jurisdiction of the Patriarch over them, and claimed full religious liberty. Some people of the baser sort attacked the house of one of the four persons alluded to, and kept throwing brickbats at the door and windows, etc., until nine or ten o'clock in the evening. Thus ended the first day."

"On the following day, which was the Sabbath, May 12," says Mr. Currie in his report of the proceedings, "several acts of violence were perpetrated against Protestants. After the usual religious services in the mission house, and when the people were returning to their homes, one of the soldiers attending the Patriarch on his steamer attacked two young men on learning that they were Protestants, striking one of them two severe blows, and seizing the other tore his clothes and thrust him to the ground. About the same time two friends of the Patriarch went to the house of Fam Moosa, a member of the Evangelical church, and told him that all the members of his society had gone to the Patriarch, and that he must go too, and when he refused they took hold of him, pushed him along, and threw him on the ground twice, and so took him to the Patriarch against his will. Others were taken before the Patriarch in a similar manner, contrary to their own will or through fear, and compelled to renounce Protestantism." Then again, on the evening of the same day, Antone Matta was passing the house where the Patriarch was, when one of the attendants, having a green palm stick, struck him a severe blow with the stick. On the following day a servant of the Patriarch came to the very door of the mission house and struck a young man who was about to enter, and then seized him by the throat, when Mr. Currie, being in the house and hearing the noise, ran down and drove the Patriarch's servant away, and brought the young man into the mission house.

The following day the Patriarch left Kus, having failed in his ambitious design to crush the Evangelical church and to put an end to Protestantism in that town, but vowing his determination to obtain an order from the Egyptian government that

the leading Protestants there should be banished to the White Nile.

It is not necessary to follow the patriarchal party any further, but we will resume the recital of measures continued after his departure from Kus, in execution of his threats against the Protestants.

Two turners belonging to the Evangelical church of Kus were repeatedly driven out of the weekly market of Nakadah by the sheikhs of the town, and a woman who had recently professed her faith in Christ alone for salvation was beaten by the same personage with a whip of hippopotamus hide when on a visit to her daughter in the same town, and about 200 of the friends and retainers of this sheikh attacked our mission house in Kus with brickbats and other missiles, endangering the lives of the agents of the mission. These things, however, are insignificant when compared with the deep-laid conspiracy which was formed and would have been put into full execution had not the Lord in His mercy restrained the remainder of wrath.

CHAPTER XIV.

Fam Stephanos—His character—Attempted banishment—Deliverance and return home.

The chief man in the Evangelical church in Kus was Mr. Fam Stephanos, an old man and the father of a large family. I will never forget him as he appeared to me the first time, on the banks of the Nile in the winter of 1866, whither he had come with animals to meet Mr. Awad Hanna and myself, when making an evangelical tour up the river. He was rather tall, of broad shoulders, fine physique, large head, long beard, and almost kingly bearing. He has always been my ideal of an Eastern patriarch. He had from early youth been in the service of the Egyptian government, and as tax-collector of the town and district, his integrity and fidelity, in a land where such qualities are rare, were matters of wide notoriety; so that his name had become a household word in all upper Egypt among those who loved truth and righteousness. While the patriarchal party was in Kus, the most strenuous efforts were made to corrupt this man, but proved ineffectual. The Patriarch caused the Copts of the town to write a paper against him, as a corrupter of the public morals, with the intention of presenting it to the viceroy, in order to have Fam banished to the White Nile. It was for a time supposed that this petition had been destroyed, but it afterwards appeared that the design had not been abandoned. On his return journey the Patriarch had a meeting with the government inspector of provinces, and the result of a consultation as to the best way to get rid of this old man, was the inspector's declaring that a petition from the inhabitants could easily procure his dismissal from his present office, and that then the government could be easily induced to include his name in the list of scribes to be sent to the White

Nile. At this interview it was understood that Fam's banishment was arranged, and the missionaries were secretly informed of this at the time. Then, however, it was difficult to believe that the government could, or would, bind itself to such measures, and as some time passed without anything being done, this incredulity seemed to be warranted. About the end of August, however, this same inspector-general visited Kena, and immediately after his departure it became the general belief, and was the subject of ordinary talk among the scribes of the provincial court and the town, that Fam of Kus was to be sent to the Sudan. A fortnight after this, he was summoned to the provincial court at Kena, on the occasion of a periodical redistribution of appointments. He at once obeyed the summons, but while all the others in the province got their appointments at once, and were sent off to their new posts without delay, he was kept from day to day in the utmost uncertainty as to his future location.

In the good providence of God, it happened that both Mr. Hogg and Mr. Currie were on the Nile in the neighborhood of Kus at this juncture of affairs, and on hearing of the probability of the immediate banishment of Fam and his friends, they at once hastened to Kena, to watch the progress of events and to do all in their power to prevent the outrage. The following letter, penned by Mr. Currie, who was with the Kus brethren all through that time of trial, gives a graphic description of the sequel of this narrative. Writing under date of October 7, 1867, he says:

"While we were in Luxor, word was brought to us that Uncle Fam and two others of our brethren were to be sent away to the Sudan, still we hoped it might be prevented. Upon our arrival in Kena, Brother Hogg presented a written remonstrance against the plot to the governor of the province. The governor denied that any such order had come, but that the government would do as it pleased with its own subjects, and that he was just the servant of the government, and could only execute whatever orders might be sent. It seemed most probable from his manner that he knew very well that it was the design of the government to grant the request of the Patriarch, especially

concerning the banishment of Uncle Fam, and only awaited orders as to the time. Brother Hogg replied that, however absolute might be the control of the Egyptian government over its subjects, there was one thing it dare not do, viz.: it could not act directly contrary to its declaration of religious toleration, and that we only asked that Protestants should be treated as the Copts were, and that if the government should attempt to send Fam to the Sudan, it would be for no other reason than that he had become a Protestant. Our visit to the governor was on Saturday, the 27th of September

"Brother Hogg remained till the following Wednesday evening, to see what might transpire, but the wily governor and his corrupt Coptic scribes, children of the man of sin, gave out that Uncle Fam was appointed to Esna, only about sixty miles above Kus, and the two others in towns near to Esna. Some of our friends actually saw the written order to that effect. Hoping that this might be true, we felt somewhat relieved. Uncle Fam went to the governor and asked him again where he was to be sent. The governor replied that he was appointed to Esna, and told him to bring men to be his securities for a certain amount, and he would seal the letter of his appointment to Esna. Uncle Fam, so long known for his integrity, had no trouble in getting two of the most prominent Muslims in Kus (who happened to be in Kena) to give their names for the required security. This was done on Wednesday morning, but the day passed and no word from the governor. Brother Hogg thought he could not remain longer away from Asyut, as there seemed to be nothing more to accomplish, except it were to delay the action of the governor, and so to gain time that our letters might reach the brethren in Alexandria, if the telegrams which we had sent from Luxor had not done so.

"I had been very comfortable with Brother Hogg and his family on the 'Ibis.' After they left I went up to the Wakaleh in order to spend the night. We could have choice of sleeping on the roof or in the open court, or outside in front of the door. We chose the last of these, which is comfortable or uncomfortable according as one is determined to be pleased and contented, or allows himself to fret and be discontented. Fortunately, I had

before spent five days in this dingy old khan, and knew how to make the best of it. Soon after we had spread our mats and laid down under our bright-jeweled canopy, the clear, starry heavens, Suleiman, our book colporteur, came to the khan, having arrived with his wife and little girl in the small boat called 'The Morning Star.' His coming so soon after the departure of Brother Hogg seemed to be a favorable providence to us. I requested him to remain a few days and then perhaps we could go with him to Kus in the little boat.

"On the next day, Thursday, we hoped the governor might seal Uncle Fam's appointment to Esna, according to his promise, but he did not come from his house to the divan (or place of business) at all, and as the next day was Friday, the Muhammadan Sabbath, no business is supposed to be done. On Thursday evening, while Uncle Fam and I were sitting with Suleiman on 'The Morning Star' after sunset, word came to us that the scribes who were to be sent to the Sudan from the province of Asyut had arrived in Kena, and that one of them was the brother of Yacoob, accompanied by Yacoob thus far. He noticed 'The Morning Star' and came to us, and also his brother, as he had given the soldiers a present to have his irons taken off to enjoy some liberty. We had prayers with them on the boat, and then Yacoob's brother was called back by the soldiers to their boat. Soon after we had gone up to the khan, word came to us that they were to be sent off that night, and Yacoob had only time to run and bid his brother good bye before the boat moved off, but the agents of the French and American consulates went to the governor and obtained for them permission to return and remain till the next day; so a runner was sent to call them back and they were allowed to remain until about noon on Friday. Still no word to Uncle Fam from the governor respecting his appointment to Esna, so we were thus left in doubt about it, but thought that if it had been the intention to send him to the Sudan he would have been imprisoned, and sent with the others on the same boat. He had finished his business, his books had passed a satisfactory examination, and he was only waiting to receive the seal of the governor to the letter appointing him to Esna,

and as he was not ordered to remain, he said he would proceed to Kus, and there he would be more comfortable until the governor sealed his appointment and sent it to him by mail. As we were to go at midday, it would be well known to the officers, and then if they wished him to remain they could say so. In the meantime, while the other scribes for the Sudan, of whom I have spoken, were again sent off, and no effort was made to send Uncle Fam with them, we all went into 'The Morning Star,' and the soldiers said nothing to us.

"When we were two or three miles from Kena we met the boat in which the scribes for the Sudan were. They had been ordered back again. They spoke to us and said, 'Good news has come' (that they were ordered back to Asyut), but they were deceived. It proved that they were ordered back for a supply of bread, as they had not been furnished by the government nor allowed an opportunity to supply themselves with necessary provisions. The wind failing us, we only went half way from Kena to Kus that evening. We tied our little boat to the shore, and spread our mats on the bank to give Suleiman and his family room to sleep in the boat. We slept sweetly till the wind came up. About four o'clock in the morning we arose, and got into the boat to take advantage of the breeze. After we had gone only a few miles, a runner from the governor of Kena overtook us and asked, 'Is Fam with you?' The sailors replied, 'No,' but I said it was of no use to deny it. Uncle Fam said, 'Tell him I am here, and ask him what he wants.' After the usual custom, he had a good many lies to tell in few words; that he had left Kena at two o'clock at night, and had run all the way to Kus and thus far on his way back to bring Uncle Fam, and that two soldiers were coming behind him. His fabrication was so glaring that we did not believe him, but asked if he had a letter from the governor for Uncle Fam, to which he replied that he had. When the runner came near the boat he assumed authority, and said to Fam to take his baggage out that he might go back at once to Kena. Seeing that he was simply the bearer of a letter to Uncle Fam, I replied, decidedly, 'No,' to his command, and demanded the letter to our friend, which was a simple summons to him and

Great Pyramid and Sphinx and Ruins of Temple.

the two others, Antone Matta and Basily Basada, to appear in the divan in Kena ; but it gave the runner no such authority as he assumed over their persons. I said we would go on to Kus and return to Kena that evening, for it seemed most probable that it would be the last opportunity of seeing their families that our friends would have. The runner consented to this and took a seat, and went with us.

"We arrived in Kus about noon. I had agreed to go with them in case they should be banished, if I would be allowed to get into the boat in which they were to be sent. Upon our arrival in Kus I proceeded to pack my trunks with some choice books and necessary things for the journey. Uncle Fam and the others made similar preparations, and then we assembled in the usual place, and had a very solemn season of prayer. After this the people of the town, of all classes—Muslims as well as Christians—crowded around the honest old man to honor him before his departure. The chief sheikh of the town gave his fine white donkey for him to ride upon down to the Nile. Many of the people followed us down to the river on foot, weeping. Our friend entreated them to restrain their feelings, return to the town, and be manly and cheerful, but many came all the way to the boat. Then, besides the exhortation which he had given already to all of the brethren, that they continue steadfast in the faith of the Gospel, before he came on the boat he made a most earnest and eloquent appeal to them not to fear, nor to be cast down, and not to be silent, but to be more earnest than ever in preaching the Gospel to others, assuring us that the Lord would bless his cause among us in Kus, and closed by repeating with great emphasis, 'The Lord will never, never forsake those who trust in Him.' It was after sunset when we were ready to go. As there was no other boat going to Kena, some who wished to go had to stay, and the rest crowded into our little boat. Suleiman had taken his family up to our house in Kus to give us the use of 'The Morning Star.' There were eighteen of us, including the boatmen.

"The runner who had told us such glaring lies thought to take a place in the boat with great importance, as if it were a matter of course ; but his airy dignity was brought down when

he was informed that as the penalty of his lying he was allowed to choose between two alternatives, either to exercise his understanding in a starlight walk to Kena, or to exercise his patience in waiting to take a boat next day. He, however, pleaded very humbly, and was allowed to go with us. We arrived at Kena at 11 P. M. Some went to sleep on the bank of the river, and the rest on the boat.

"The next morning (Sabbath) after prayers, our three friends went to the divan to report themselves, according to the summons of the governor. Those of us who remained on the boat enjoyed the reading of the Scriptures, religious conversation, and prayer. The scribes of the divan already knew the sentence of the banishment of the three brethren, and gloried over it, but for the purpose of deriding them feigned the opposite. The chief scribe came to Uncle Fam as though he had good words for him, and asked him for a present, saying, 'The price of good news,' and told him that an order had come by wire that he should not be sent away, but remain in his former position. It was put in such a plausible way that we were led to believe what we fully desired might be true. We were much surprised, therefore, when the nephew of Uncle Fam came to our boat and told us to move down with all haste in front of the divan, for they were to be sent off immediately. We pushed our boat at once, and soon came alongside of the boat in which they had been placed, and were guarded by three soldiers. While the rest of our friends were busy taking the things from our boat to the one in which Uncle Fam and his companions were to be sent away, he stepped over on 'The Morning Star,' and came in to talk with me a minute, but the soldiers ordered him back in a very brutal manner. Uncle Fam then requested of the principal soldier that I might be allowed to accompany them, but his request was refused. After this, I stepped over on their boat and asked, as politely as I could, permission of the guard to go in and talk to Uncle Fam. He did not refuse. This gave us time to exchange a few words, spelling out the words we did not wish the soldiers to understand. Uncle Fam renewed his request to the principal soldier that I might be allowed to go with them if only to Kus, but he sul-

lenly refused, and went away into the next room, as if he were impatient at my presence. The governor had observed me when I went into the boat, and sent for Fam to go to the divan, where he asked him why I had come on to the boat. He replied that I was a friend who wished to go with them. The governor said I could not be allowed to do so, that the boat must move off immediately, and sent three more soldiers, making a double guard. It was my intention to take my trunks out of 'The Morning Star,' put them in the first boat to Kus, and allow Yacoob, the second son of Uncle Fam, and another of our brethren to proceed with all haste to Aysut in our boat, that word might be given to Brother Hogg, who would inform the English consul-general and the brethren in Alexandria, that they might also inform the American consul-general of this outrage upon Protestantism and cowardly tyranny towards an honest man. Yacoob and his companions were then to go on to Cairo by railway from Minya to present the case to the viceroy. So when the boat in which our friends were moved off, we also moved up the river with equal haste, that I might get into another boat and go on to Kus to allow Yacoob and his companions to proceed down the river as soon as possible. The governor seeing that we were keeping alongside of their boat, sent another squad of soldiers along the bank to watch our movements, as though a tall, slender missionary, without sword or staff, were likely to attack and overpower six Turkish soldiers armed to the teeth. Such is the cowardice of fearful tyranny. Soon, however, we saw a little grain boat going to Kus and hailed it. While I was getting my things into the grain boat, the boat in which the prisoners were had time to get some distance ahead of us, and the soldiers on the bank proceeded no further. But Uncle Fam, having noticed them, feared that if I did not remain in 'The Morning Star' with Yacoob and his companions the government might stop them, and not allow them to go to Asyut. He managed to get permission for his eldest son, who was going with him, to land and run back to speak a word with us. He came to tell me that his father requested that I should remain in 'The Morning Star' and proceed in it to Asyut. Suleiman had then to run and

overtake the other boat, which with a light wind was moving slowly up the river. I soon had my things put into 'The Morning Star' again, and not having much wind against us, our light boat, with the current and the oars of two sturdy boatmen, soon glided down the river past and out of sight of Kena.

"It was about two o'clock P. M. when we left the grain boat, in which the rest of our friends returned to Kus to their homes, to tell the sad news to many who had long looked to dear old Uncle Fam for counsel and instruction. Though it was, perhaps, not more than half an hour from the time the word reached us that our friends were to be sent away till the treacherous deed was accomplished, instead of being discomfited at the sudden change from the report that the falsehearted, drunken scribe had told our friend, to the order for his banishment, it only afforded an opportunity for the moral heroism of his strong trust in God to rise to its true grandeur. So full was the support granted to him that his calm Christian courage both astonished himself and abashed his enemies, and seemed prophetical of the triumph of moral courage against brute force—the token, too, of the triumph of the kingdom of righteousness and peace over the powers of darkness. His resignation to this seemingly adverse dispensation of Divine providence seemed to be as full as though the Master had chosen him to be a martyr to the truth, and so to finish his testimony."

The boat containing the prisoners of the Lord moved up the river until it reached the bank near to Kus, and there it was met by a large company of the friends and acquaintances. What a scene there was then! The pastor-elect in describing it said, in a letter written at the time: "The women were weeping, and the men were lamenting, and the enemies were mocking, cursing and blaspheming, threatening the people of the church with certain destruction, saying, 'Your mainmast has gone, and now your boat will be broken into pieces.'"

They continued their lamentations for many days, and on account of the extreme fear, many of the people did not eat or drink or sleep at night. They heard from their enemies, and especially from the priests of the Coptic Church, that "Our lord the Patriarch had spoken to the effendina [the viceroy] for him to

send soldiers to the town under an officer, and that they would give the women to the soldiers, and the men they would send to the White Nile, and the young men they would put into the army. When they heard these frightful rumors they were frightened almost to death."

Mr. Currie and his party hurried down the river in "The Morning Star," saw Mr. Hogg in Asyut, then hastened on to Ramleh, where most of the missionaries were at the time, and immediate action was taken to secure the good offices of the American and British consular authorities. Application was made to Mr. Hale, the consul-general for the United States, and a full statement of the case presented to him. Indeed, he had all along been kept informed of the character of the persecution, and he had lodged a protest immediately on receipt of the intelligence from the missionaries that the banishment of Fam and his companions was designed and arrangements for its execution were being made. This protest was sent by wire to the viceroy, and is known to have reached him on the 23d or 24th of September. It was expressed in very strong terms, and was to the effect that if the men were actually sent, the Egyptian government would thereby incur the displeasure of the government he represented.

This protest seemed to have little or no effect, for, in spite of this, nearly a week after, Fam and his party were actually sent off. Upon hearing this, Mr. Hale informed the viceroy that it would be his duty to lay the whole case before the government in America and ask for instructions. Taking up the case in its bearing on religious toleration, and on that account falling as much within the jurisdiction of Great Britain as of the United States, Mr. Reade, the acting consul-general of her majesty, on having a statement of the facts put before him, at once made it the occasion of a personal interview with the viceroy himself. This was after the men had been sent away and intelligence of the fact had reached Cairo. His highness seemed to know of the case, and at once denied that they had been sent to the Sudan, reserving all considerations of his rights to send them there or elsewhere if he so desired. He further disclaimed the presence of any religious motives in their treatment;

all religion, he said, being the same to him, and therefore he would have no interest in their mutual differences. Still the case was undergoing investigation, and Raghib Pasha, in whose department it lay, would, his highness did not doubt, be able to give him all the explanations he desired. In the course of a few days, Raghib Pasha was visited, but with him it was the old story on the general question of religious toleration, but no propagandism. In this particular case there was no such thing as persecution in it. There might be hardships, but it was being looked into, and justice would eventually be done. In the meantime, and while the boat carrying the brethren slowly moved up the Nile, there was continuous and united prayer to the God of providence and the King and Head of the Church to deliver His prisoners from their imminent peril, it being distinctly understood that in their case banishment to the White Nile meant either death as soon as they got beyond the limits of civilized society, or separation for life from their homes and families.

Mrs. Lansing, writing from Ramleh at the time, says in one of her letters: "Such days as the present we have never seen in Egypt. So largely have we hitherto shared the Divine favor, and so greatly have we been blessed in every department of our work, that we had fondly hoped the spirit of bitter persecution would not be so aroused as to excite alarm or anxiety, nor could we feel that any of God's hidden ones will be hunted out with cruel hands, torn from family and friends, and all that is dear, and exiled to the burning sands of the interior of this dark continent. No! we could not feel this, although from the wrongs and oppressions and repeated outrages of the last few months, there had been abundant reason to fear that a severe ordeal awaited all who had left their mother Church and assumed the Protestant name. As impending troubles increased we, however, have often been cheered at the faith and courage of our dear brethren and sisters, and their willingness to suffer for the master's sake. Brother Currie came the day before yesterday from Kus, and to-morrow sets his face again towards the upper country, and thence to the White Nile to overtake, if possible, our poor brother Fam and his party to comfort them

in their exile, and to share their tribulations. A native friend will accompany him, and we trust his mission may be successful. So great was the affection of Uncle Fam's sons for their revered father, that the eldest left his home and went with him, lest some evil should befall him, and another came here with Mr. Currie, with a petition to the viceroy, bringing a relative with him. They have been staying with us here in Ramleh, and our hearts have been greatly drawn out to these poor, tried men in sympathy and prayer, and, although the tear often moistens the eye as they think of the loved one so cruelly borne away, and fear a terrible fate, still it is amazing to see how wonderfully they are sustained, and how faith and grace triumph."

While the missionaries were doing their utmost with consular and other authorities to secure the liberation of the banished party, and they and the whole company of believers were wrestling with the Lord in prayer without ceasing for His blessing upon the efforts, or for the manifestation of His will for their deliverance in some other way, and for grace to sustain them and the infant Protestant Church in Egypt in all their trials, the boat carrying the prisoners was on its way up the valley. "It left Kena," says Mr. Currie, "on Sabbath, September 29, but owing to adverse or insufficient winds, it did not reach Esna, eighty miles off, until the following Friday. On reaching that town the officers in charge objected to stopping, but the captain of the boat insisted that it was necessary, in order to buy bread, which the unusual hurry of their departure had prevented them from providing at Kena. No sooner was the dahabia moored, than the wharf inspector communicated an order that it was to proceed no farther in the meantime. The soldier in command was by no means satisfied with such a communication, and not even the confirmatory repetition of it by the chief magistrate, then in Kena, reconciled him to yield obedience." The explanation of this hesitancy was simply the fact that the governor of Kena had charged him before his departure that on no account was he to stop till he reached Aswan, where the first cataract forms a natural break in the river navigation, and not until he had telegraphed to Kena and received a coun-

termand from the same quarter, would he yield up his charge. When the answer did arrive, the prisoners were transferred to the court of the prison, and after a day or two the boat was ordered back. The party were not literally put into the prison itself, but there is not much difference between that and confinement in a court, without permission of egress, even though it be modified by the admission of friends. Here they remained for twenty days.

About the end of October appeared the practical issue to the efforts made by the consular authorities, and more especially by the earnest efforts of Mr. Reade, acting consul-general, and the answer to the incessant prayer, in the liberation of the men from prison and liberty to return to their homes. Great was the joy in the hearts of their families and relatives on their return, earnest and hearty were the thanksgivings offered to the merciful Lord, who had this time also heard the cries that had arisen to heaven on their behalf.

It seems proper here, however, to add that all through this case, contrary to the usual practice of the government, there had been a persistent avoidance of written orders or directions, so in the return of the friends to their homes no explanation was given, and the same policy of non-committal was followed. Nothing was done or said which gave them the slightest security against being taken and sent away the next day.

Mission Building at Mansoura.

CHAPTER XV.

Resumption of story of troubles in Asyut school—Forced labor described—Pupils in schools exempted—Duty of seeing exemption carried out impartially—Case against the sheikhs of Sahil Salem—Boys frightened, except Iskaros—Iskaros plied by flattery and threats in turn—Stands firm—Is bastinadoed—Finally set free—Case of Bishetly taken up—Crooked action of local authorities—Consular interference accomplished little in the case, but good effect in the future—Opposition in various places—God's Word not bound—Meetings in Mutiah—Work in Alexandria, Faiyum, Cairo—Great credit due to Dr. Lansing.

Having thus finished the story of Uncle Fam and his companions, I will take up the persecutions continued at Asyut and Kus after the departure of the Patriarch's party from these towns.

Shortly after his departure from Asyut, the boys returned to school and informed the missionaries that the sheikhs of their villages now refused to respect their certificates even though vised by the governor, and that they had asserted that unless they left the mission school and went to that of the Copts, they would be sent off forthwith to work on the new railway. Now, as most of these sheikhs were Muslims, and had therefore no reason from religious motives to interfere between two Christian sects, it was clear that they were acting at the instigation of the government.

Mr. Hogg then wrote a letter on the subject to the head official in the Abutig district, to which one of the sheikhs belonged, and made a personal call on Hamman Bey, from whose village half the boys came. By both these officials the sheikhs were reprimanded, and orders were given to allow the boys to go to which ever school they chose. Mr. Hogg then having to leave for Ekhmim, on account of the persecutions there, and being absent three weeks, found on his return the mission school completely broken up, all the boys having gone off to the Coptic school

"To understand the following narrative, it must be remembered that the system of forced labor existed then to a large extent in Egypt. Marvelous at that time was the rapidity with which public works were executed, and particularly the railway system developed; so that within a few years the whole land of Egypt was intersected with main lines, to which ever since new branches have been added. All these works before the British occupation were constructed by forced labor, and the rapidity of execution is rendered conceivable by the fact that at some places no fewer than 16,000 persons were employed at one time." The manner of collecting these workmen was simple and effective. The order was sent to the governor of a particular province for a certain number of men, then transmitted by him to the inspectors of the various districts under his jurisdiction. They in turn allotted to particular villages the numbers demanded from them, and if the prescribed quota was not forthcoming at the appointed time, the sheikhs, or chief men, of the delinquent villages were compelled to show good reason, or woe to their liberty and their lives, and sometimes good reasons were taken little into account. Old men and young were thus compelled to go, no matter what their circumstances or the nature of their employment. Persons might be in the midst of their harvesting when the dread order from the government was received, and every able-bodied male was obliged to turn out, even though their own crops might be left to waste under the burning rays of a tropical sun. More than this, they were not only unremunerated for the labor they were thus forced to perform, but they had to provide their own food, and sometimes these poor people were under the necessity of begging, and when that failed of stealing whatever they could to make up their needed supplies. In many cases the very baskets and picks had to be brought by the men from their homes.

Under a despotic system like this, which was carried out in the most cruel manner, and often with great partiality, it will readily appear that if by attendance at school the poor peasant could have his boy exempted from such servitude, he would eagerly avail himself of such means of deliverance, and

it will be evident that a school that could not offer such protection would have had slender chance of success (compared to one which could promise it), however great might be its educational advantages. It was, therefore, essential to the prosperity, if not to the very existence, of the mission schools that they be placed on an equal footing in this respect with all other educational establishments in the country, and if the status was verbally conceded, it behooved the missionaries to insist on the privileges therein implied being faithfully respected. Finding, therefore, that during his temporary absence at Ekhmim, even the few boys who had remained in the school up to the time of the Patriarch's visit, and had been provided with regular government certificates, had been refused the privileges which these ought to have secured to them, Mr. Hogg lodged a complaint before the local authorities. The remainder of the narrative will be given in Mr. Hogg's own words, as presenting a vivid picture of the manner in which judicial investigations were conducted in Egypt in those days, and affording abundant proof of the complicity of the government in the opposition which the mission then encountered on every hand.

Mr. Hogg says: "Instead of lodging a general complaint against all the sheikhs who had ostensibly disobeyed the orders of the governor and frightened the boys away from the mission school, I thought best to take up one particular case, and selected that of the boys from the Sahil Salem village. This I did, not because the sheikhs of that village were more culpable than the others, but because one of the boys, named Iskaros Masood, belonging to the village, had been a member of my class in theology, and being a young man of piety and an earnest student, and possessed of considerable firmness withal, I was sure that, when confronted with the sheikhs in the presence of the governor of the province, he would not suffer himself to be browbeaten and intimidated by the frowns of the sheikhs, and would be able to prove the truth of his charges were an opportunity granted him. He, moreover, having nothing to learn in the other school, was the more anxious to return to ours, in proof whereof I may state that when he left the Coptic school and returned to his theological studies, and the

sheikhs of his village resumed their threats to send him off to the railway works or the army, his father, though a poor man, gave one of them 150 piastres and half an ardeb* of grain in order to induce him to allow his boy to prosecute his studies. This young man wrote out, at my request, a brief statement of the reasons why he and the other boys from Sahil Salem had been compelled to leave our school and enter that of the Copts. I sent this statement along with a short note to the American consular agent, requesting him to present the case to the governor, and ask him what he thought proper in the circumstances. After a few days the four boys and their fathers were summoned before the governor, but on announcing their presence in the court next morning they were told to remain outside until sent for, which was not until noon, and they were only brought before the deputy-governor. The American consular agent had gone, at my suggestion, in order to be present while their case was being investigated, and his presence was doubtless the sole reason why it was not taken up that day. Iskaros returned and told me that the scribes of the divan and the director of the Coptic school had besieged him the whole forenoon, and had sought—by flattery and offers of a situation with a large salary as a teacher, and when this failed by threatening to send him off to the army—to induce him to leave our school. He, and the other boys returned to the divan next morning, and at his own request they went unaccompanied by anyone. He returned about ten o'clock, and reported that the deputy-governor instead of investigating the truth of the charge made by him against the sheikhs, demanded of him in an angry tone why he had written to me as he had done against the sheikhs, and that on his replying that the sheikhs had disregarded the orders of the government, he cut him short by saying, 'Out upon you, you son of a dog! off with you!' whereupon he had come away, leaving him in a towering rage.

"Owing to sickness in my family, I had to leave Asyut on the 24th of June. The day after our departure Iskaros and the other boys were summoned to appear before the provincial

* An ardeb is equal to five bushels.

authorities, and I have an account written by Iskaros himself of what took place during that and the following days. From this account, as supplemented by Mr. Abdullah Wesa and Mr. Ibrahim Yusif, both of whom, though not present while he was being bastinadoed, saw his bleeding feet a few minutes after as he was being led to prison, and visited him on Friday morning in the prison. From these sources I drew up the following statement:

"When the boys appeared before the deputy-governor on the morning of the 26th of June they were made to stand in a row before him. He then made some remarks that frightened the smaller boys, so that when he proceeded to ask them one by one which of the two schools they wished to go to, they said they were willing to go to the Coptic school. When the question was put to Iskaros he gave no answer, but on its being repeated he replied that he wanted to go to the mission school, and that he would rather go home and herd cattle than go to the Coptic school. Finding Iskaros resolved to maintain his rights, the deputy-governor tried to intimidate him by ordering him off to prison; and when Hamman Bey, the proprietor of the village to which he belonged (and a near relative of the head sheikh of the village) interposed to prevent this, the deputy, with the same end in view, rose, and after examining the eyes and arms of one of the boys said that he would do for the army. They were then sent to the clerk's office, where they were actually coerced and compelled to sign a deposition stultifying themselves and exculpating the sheikhs. The statements, however, though dictated by the private secretary of the governor, did not fully satisfy the deputy, who gave orders that they should be made to add to it that the letter which they had written to me complaining of the interference of the sheikhs was written at my dictation, or that I had written it for them. At this juncture, Iskaros obtained leave to go out for some refreshments, and before returning he went to the mission house and reported what had taken place. A few minutes after his return the agent of the American consulate, who had been apprised of what was going on, entered the divan and found Iskaros surrounded by a number of scribes,*

* These were Copts.

who were trying to coerce him to write such a statement as the deputy had desired. Mr. Wasif interposed, and told them to allow the boy to write as he pleased; whereupon he wrote that the letter in which he had complained to me of the conduct of the sheikhs was written by himself in his own house, when the other boys were present, and added that the deposition which he had been made to write in the morning was written under coercion and against his will, and that he still wanted to go to the mission school. The scribe then took him before the deputy, and informed him that he had refused to write as he bid him. Seeing Mr. Wasif, the consular agent, enter the divan, and suspecting, I suppose, that Iskaros had gone and informed him of what was going on, his excellency said to him in an angry tone, 'Where have you been?' and at once ordered the cawass* to administer the bastinado. When Mr. Wasif interposed, Iskaros was ordered off to prison, but on reading the paper which he had written the deputy ordered him back, and on his re-entering the divan cried out in a rage, 'What is this you have written, sir! Who coerced you? Did you not write with your own hands?' Iskaros replied that he did, but that the scribes had compelled him, upon which the deputy ordered him to be bastinadoed. Mr. Wasif again interposed, but in vain. Thirty lashes or so were administered on the soles of his bare feet, and then he was put in prison. He was visited next day by the deputy and his private secretary, and the latter was instructed in his presence to write down his name, that he might be put in shackles and sent off to the railway works. Instead of this being done, however, he was summoned on Saturday morning into the deputy's private room, who kept him there until the afternoon, visiting him every now and then and trying through dint of coaxing and flattery to induce him to give in. At length, after the deputy had modified his demands again and again, so as to make them as light as possible on the boy's conscience, and yet secure his object, Iskaros, fairly worn out and afraid of further outrages, consented to write that he had no means of proving that the scribes had coerced him to write what he had deposed on Thurs-

* Soldier in attendance.

day morning; after which he was set at liberty. So far as the boys or their parents were concerned, not one question was asked concerning the conduct of the sheikhs, and nothing appeared to show that any investigation had been made."

Some days after, however, an answer was received by Mr. Wasif to Mr. Hogg's complaint, declaring that the boys were subjects of the government and therefore liable to be taken for the works when necessity called, and denying in the most haughty manner the right of Mr. Hogg to interfere, or the consular agent to mediate. It was added also that the charge against the sheikhs had been investigated and found to be untrue. Not a word was said about the certificates sealed with the government seal in the hands of the boys. Thus ended these strange proceedings in Asyut, in entire keeping with the despotic, cruel, and partial practices of the government of those days, when Ishmael Pasha held in his own grasp the lives, property, and liberty of the fellah for his own profit and gratification. No wonder, on going up the Nile and stopping at a small town on the banks of the river until the Sabbath was past, and spending the day reading the Scriptures, talking with some of the people, one of them said, "O! khawaja, only deliver us from Ishmael Pasha and his slavery and despotism, and we will accept any religion you like, and worship any God you mention, even the stones."

Having followed up the persecution in Asyut, and shown how it was carried out by the aid of the government authorities, and no doubt with the entire approbation of the viceroy, I will now take up the case of Elder Bishetly, who with his son was driven out of Ekhmim at the time of the Patriarch's visit, and came down to Asyut, reaching that town on the morning of the 26th of April. Learning the facts of the case, Mr. Hogg returned with Elder Bishetly at once to Ekhmim and tried to gain redress in the court of the district. At the first interview, the magistrate, after hearing his statement of the case, expressed much astonishment at the narrative, and seemed inclined to doubt that things so outrageous had taken place. "Such a thing," said he, "could not be allowed," and asking Elder Bishetly to write a statement of his case, he promised to inves-

tigate it. Before their return with the statement, however, a change had passed over the spirit of his dreams. The Coptic scribes, by whom he was surrounded, had succeeded in talking him over to their side, and now delay became the order of the day. After several vain attempts to get the case gone into, the magistrate informed them one morning that there had been in the court for the last fortnight a petition against Girgis Bishetly, signed by eighty-nine of the notables of the town, and praying for his removal on the ground of being a public nuisance, and the sheikhs of the town, who were now present, were called upon for their case. They accordingly presented a paper, which proceeded on the principle of denying point-blank everything Elder Bishetly had said, and asserting everything possible against him. Mr. Hogg, thereupon, with the view of bringing out the truth, or at least exposing their contradictions, asked to be allowed to put some questions, but was rudely interrupted by the magistrate telling him that he had nothing to do with the case, as this was a question between subjects of the Egyptian government, and that therefore he could not be allowed to appear. The case then went on for a day or two without any result, and ultimately the magistrate left the town for the railway works, leaving the case in the hands of his deputy; in other words, laying it upon the shelf. It was not to be expected that the missionaries would sit still under such treatment. As soon as the news of Bishetly's case reached Cairo, Dr. Lansing and his colleagues of the mission resident there, addressed a communication to the American consul-general, and through him to the government of his highness, setting forth the pretensions of the Patriarch to governmental authority and the use he was making thereof, and for the purpose of eliciting the policy of the government, concluding with asking three questions, which were as follows:

"(1) Have the heads of the Christian sects a right to use upon the people, for spiritual offences, corporal punishments, such as beating, imprisonment and the like?

"(2) When members of these sects use their liberty in transferring their allegiance from one sect to another, have the heads of sects so left any authority over them?

"(3) Does there exist any distinction in the matter of

government exemption from government demands between the pupils of the American schools and those of the other schools ?"

The paper containing these questions was presented in the beginning of May, and although the minister to whose department such questions belong, in an interview with the consul-general immediately after the presentation of the paper, expressed himself willing and ready to answer the questions satisfactorily, week after week passed without any reply.

A document containing the details of the Bishetly case, the proceedings before the district court and some observations thereon, was afterwards drawn up and presented to Mr. Hale, the United States consul-general, to lay it before the government. Its transmission, however, was stopped by the receipt of an answer to the above questions, although subsequent events showed that it might have been better had the document been presented even then. In the beginning of June this answer was received from his excellency, the minister of foreign affairs, and as being an interesting specimen of Turkish diplomacy, as well as of some importance in the case, we give it in extenso:

"We have received your communication of the past month of May in reference to the complaint of certain persons against the Patriarch of the Copts, and you declared in that communication that the government of the viceroy shows in most of its actions that it allows freedom of religion, and therefore would not allow what has been done by the Patriarch of the Copts. 'Yes,' the Egyptian government has allowed the toleration of religions like the rest of the civilized kingdoms, and it has given every assistance in facilitating and accomplishing certain things necessary to them; therefore, with the due respect of the government to the duties of the aforementioned toleration, it sees it to be its duty also to avoid all official intermeddling and interference in the matter of deciding religious cases, and especially as, from the existence of many religions in Egypt, the annoyance which would result from such interference is to be feared. We must therefore answer you on the ground of friendship, informing you of our regret at the interposition of the complainants, according to the demands of their relations to the

government, that they should have addressed the local authorities. We have, however, out of respect to yourself written a communication directly to his honor the inspector of the provinces, making necessary inquiries concerning the state of the case complained of, and that he should give notice for the prevention of what would hinder the above-mentioned toleration."

A few days after the receipt of this letter, the viceroy, accompanied by Ragib Pasha, left Egypt for Europe, and the affairs of state were left in the hands of his excellency Sharif Pasha. Mr. Reade, the acting Brittish consul-general, instructed by a communication from the British embassy at Constantinople, took up the case of these persecutions, and especially of Elder Bishetly, and made representations thereon, and the result was a long document from his excellency to the United States consul-general, in one part of which he claimed that the Egyptian government was determined to give the fullest Christian liberty, and in another declared that it was determined not to allow religious propagandism, meaning such discussion and teaching as might lead a man to change his religion. It was what Turkey gives to-day, full liberty to any one to believe in the religion in which he was born, but no liberty to change it for another. Such was all that could be secured from the Egyptian government in official declaration, to remove the wrongs which had been done, and put Protestantism on the same footing with Catholicism and Copticism, but the practical result was better than the official declarations, and never again did the Egyptian government take such decided action in favor of the Copts against the Protestants, though there is no doubt that it continued to prefer the principles and practices of the former to those of the latter.

The impetus given by the Egyptian government to the Coptic persecutions, while it led, as we have seen, to open and determined and active opposition to all evangelistic efforts in the upper country, also affected in a greater or less degree the operations of the mission throughout the whole of Egypt. Outrages were perpetrated and wrongs done in the Faiyum and in Monsurah, as well as in the region of Asyut, Ekhmim, and

Kus. Special efforts were made by the priests, both in the Faiyum and in Monsurah, to break up the schools. The parents were visited and entreated, and even threatened with excommunication from "the inheritance of the just." The result for a time was the loss of about one-third of the boys in attendance and a few of the girls. But while opposition to the missionaries and their work had been stirred up in all parts of the field, it was evident, too, that the Lord's Spirit was at work moving many to inquire about the way of salvation, and to search for the truth in the Word of God, and in evangelical books. The colporteurs everywhere found intensified opposition on the part of many, but others were not wanting who eagerly seized the opportunity of securing a copy of the Scriptures in order to quietly read them in their own homes. The very intensity of the opposition aroused and stirred up the adversaries of the truth to search for arguments in the Scriptures in support of their positions, since many of them could not but believe that their spiritual leaders were right, and especially that the Patriarch himself must have good reason for calling the American missionaries heretics and waging a fierce warfare against them. So that some from one motive and some from another read the Word of God as they had never done before, and thus were being prepared by the providence of God, as well as by personal aims, for times of refreshing in the future. Persons from neighboring villages hearing, perhaps for the first time, of the Protestant mission through the active opposition and conversations of the Coptic clergy, had their curiosity aroused, and on visiting the central stations would drop in to witness a Protestant service, or call on the missionary and hear what he had to say, and perhaps in the hope that they might be able to overcome him in argument. Others from a real love of the truth which they had already tasted, would seize the opportunity of being in Cairo, Asyut, Medinah, Monsurah or Kus, and would secretly attend the services on Sabbath, or the meetings in the evening, for the refreshing of their souls and the strengthening of their faith. In some places, too, the people began to meet together for mutual profit and to aid one another in learning the real truth in regard to the differences

between the Copts and Protestants. A few of the enlightened Copts in the village of Mutiah, a small village at a little distance south of Asyut, commenced in June an evening meeting for prayer and the study of the Scriptures, in the house of the father of one of our junior students of the theological class. The blind Coptic schoolmaster was the leader in the movement, although he and another man, Antone el-Shams, as we have seen, had been summoned before the Patriarch and informed that they would be held personally responsible for any Protestant movement that might take place in the village.

After several weeks, when the nightly audience had increased to about twenty persons, Antone, who had kept aloof, took fright at the growing proportions of the movement, and not daring to oppose it openly, he employed some "lewd fellows of the baser sort," who endeavored to break up the meetings by throwing dust and brickbats into the court of the house in which it was held. The attempt failed, however, for blind Makhiel and his friends retired into an inner room beyond reach of the missiles. Upon this being known, they, with diabolical cunning, directed their missiles into the court of an influential Muslim whose house was adjacent, and they did so in such a way that they appeared to come from the court of the house in which the meeting was held. In consequence those who attended the meetings were accused of holding nightly conventicles for the purpose of disturbing their neighbors. Their exculpatory statements were not listened to. The Muslim sheikh of the village informed them that their pretense of meeting for the worship of God rather aggravated than lessened their offence, and that they would not be allowed to meet for such a purpose unless they could produce a legal license to that effect from the government. But, though thus compelled to give up their formal meetings for a time, they often spoke one to another.

From Asyut visits were occasionally made by the missionary to some of the villages in the immediate neighborhood, and Mutiah, Bagore and Waladiah were visited from time to time by some of the theological students, when religious services of a more or less formal character were held. From Medinah

visits were made by the missionary to Sinoris and other places, as well as to the homes of the people, while it was quite a common occurrence for people to call on the missionary and his assistants to discuss religious principles and practices, or to ask questions and proofs for certain of our doctrines.

The work at Alexandria was perhaps affected less by the general persecution than at any other station. The attendance at the Sabbath service was encouraging, and the schools kept up their numbers and efficiency, especially the girls' school, which was under the efficient instruction of Miss Gregory, who, though for a time her life was despaired of, was, through the mercy of God, raised up again.

Much anxiety and labor fell upon the missionaries in upper Egypt, and especially in Cairo, during the year, on account of the latter being the headquarters of the government, and the whole treatment of the difficult questions arising out of the persecutions, and their presentation to the consular authorities and the government, had to be managed by them. Many letters to the consular authorities, and some through them to the Egyptian government, had to be carefully prepared, long Arabic letters had to be translated, almost daily interviews with some official had to be held, and the greatest tact had to be displayed in all official interviews, so as to keep up friendly relations with all concerned, and still make the arguments in favor of the action desired as powerful as possible. It was on occasions such as these, and in business of such a character, in which it was necessary to appear before the "powers that be," that Dr. Lansing's talents and personal qualities were especially valuable. In looking over the copies of letters written by him to the American consul-general, to her Britannic majesty's consul-general, to Ragib Pasha, to Sharif Pasha, to the secretary of state at Washington, and to the secretary of the Board of Foreign Missions, on those persecutions, I am convinced he must have spent many an anxious hour writing with the midnight lamp in order to bring about a favorable issue.

Unhappily, the policy of the United States government has seemed often to be to afford American missionaries as little protection as possible, and at the time of the Coptic persecution of

native Protestants, some of whom were in the employ of the mission, the reason for the indifference of the Egyptian government to the communications of the United States consul was to be found, either in knowing that he had no interest at heart in the issues involved, or that his government would not sustain him in enforcing his opinions upon the Egyptian government. The feeling that there was a want of sympathy either on the part of the representative of the United States in Egypt, or that the home authorities would not sustain any vigorous policy he might attempt to pursue, did, I know, weigh heavily upon Dr. Lansing's mind while conducting the negotiations, and added quite naturally to the burden, the chief part of which he had to bear.

Notwithstanding these anxieties and duties, which fell heavily upon the missionaries in Cairo, the work at the station went forward in all its departments, Mr. Strang having charge of the school for boys, Mrs. Lansing the boarding school for girls and the girls' day school in the Ezbekiyah, and Miss Hart the girls' school in Haret-es-Sakkain, and Dr. Barnett in charge of the native church, in which Dr. Lansing also took his turn in conducting religious services, both in Arabic and English, during the winter months, and in Arabic during the summer.

At Asyut, also, even in the midst of all the excitement and opposition, the work went forward on its various lines. It is true the schools suffered, as far as the number of pupils was concerned, the attendance at the girls' school being greater than at the boys'. Miss McKown became convinced, too, during the year, that what was needed then for the girls was a place in which those from the country could find a Christian home during the night as well as during the day. Private lessons were given by Mrs. Hogg to some of the women, and the blind girls commenced to learn to read in Mr. Moon's books in embossed characters. In the theological class instruction was given in various branches, such as evidences, systematic theology, church history and the Hebrew language. Brother Hogg was fortunate in having with him for a few months Mr. Muir, a theological student of the Free Church of Scotland, who rendered him efficient aid for a time.

CHAPTER XVI.

1868—Staff of missionaries and their movements—Affairs in Kus—Spread of the truth—Sickness of pastor-elect—Fears and forebodings—Encouraging accession—Dr. Johnston arrives at Asyut—Theological class—Names of inquirers at Asyut—Cause of their fears—Power of the priests—Dr. Hogg's exhortation before leaving for Cario—"The Kus Winnowing Fan"—Meetings in Father Paul's house—The boy Shenooda Hanna, the reader—His advice—Meetings at house of Athanasius—At the bishop's—Shenooda's troubles and the result—Large meeting on Dr. Hogg's return—Excommunications—Counterblast on intemperance proposed by Mr. Hanna Buktor—Attempt to read it in Coptic church—Altered tactics of the Patriarch—Hanna Buktor and others make open profession—Case of the carpenters and the marriage ceremony—Clerical plans frustrated—Visit of Metropolitan—Work in places near Asyut—In the Faiyum—Cairo—Alexandria—Return of Brothers Ewing and Watson from America.

At the beginning of this year, Rev. B. F. Pinkerton and Miss S. Gregory were in Alexandria; Rev. J. Barnett, D. D., Rev. G. Lansing, D. D., Mr. D. Strang and Miss Hart in Cairo; Rev. W. Harvey in the Faiyum; Rev. J. Hogg, D. D., Miss McKown in Asyut, and Rev. E. Currie in Kus; the Revs. S. C. Ewing and A. Watson were still in America.

At the meeting of presbytery, held in Cairo in January and February, it was arranged that, should Dr. Lansing be compelled to take a change, either to Syria or Great Britain, on account of ill health, Dr. Hogg would take his place in Cairo, chiefly for the purpose of preparing matter for the press, and performing the duties of editor, and such other work as he might be able to do. Accordingly, we find Dr. Hogg in Cairo in April, where he remained, except for a few weeks in Ramleh, until he left for Asyut, about the 1st of September, for, on Dr. Lansing's return from Syria in May, he found his health in such a precarious state that he left almost immediately for Great Britain, where he spent the rest of the year. His wife and three sons accompanied him to Liverpool, the two eldest going home to America to be educated, while the youngest remained with his parents. For a short time during the summer, Mr. Strang was absent in Syria, on account of the illness of his wife. Such, in brief,

were the "locale" and movements of the missionaries during the year.

Beginning with Kus, the station then farthest to the south, it appears that after the safe return of Uncle Fam and his companions from their threatened banishment, the work of the Lord went forward with quiet and steady progress. The restoration of the persecuted brethren to their homes had a very great moral effect in favor of the spread of the evangelical truth, both in Kus itself and in all the country. It was seen that they who were for the Protestants, if not more numerous, were at least more powerful than those who were against them, and it was generally agreed that the Lord Himself had interposed on behalf of those who had so implicitly put their trust in Him.

On account of the troublous times through which the congregation was passing, when the committee of presbytery for the induction of Rev. Makhiel as pastor visited Kus, it was thought best to delay the installation to a more favorable time, and the pastor-elect, being laid aside by sickness about the beginning of the year, left for Cairo, where he remained during the following seven months. In his absence, Uncle Fam, who had not been re-employed by the government, spent his time in going from house to house, reading and explaining the Word, day after day, and was always ready to take part in conducting the public religious meetings, whether held in the evening, during the week, or on Sabbath day. The attendance also continued to improve, and persons from neighboring towns began to drop in frequently at the services, and made calls on Uncle Fam, on the teacher in the school, or on Mr. Currie.

An attempt was made by the Coptic priests to prevent the parents of some of the children from sending their children to the Protestant school, and when they did not succeed—on account of the parents' insisting that the American school was much better than that of the Copts, especially because of its decidedly religious character—then they conceived the strange plan of introducing some of the Protestant text-books into the Coptic school, and began with Brown's little book of "Questions and Answers on the First Principles of the Christian Religion," purchasing the book of the mission until the supply ran out.

They also introduced the Westminster Shorter Catechism. One man produced a copy of Brown's question-book, and on being asked where he got it, he said, "Oh, when the Patriarch was here he commanded all such books to be burnt; I took the precaution to bury mine in the ground, lest it might be taken and burned." But while the work in general prospered, and the brethren were generally allowed to live in peace and quietude, every now and then some rumor would be spread abroad of approaching trouble, or some movement made which indicated that the dangerous elements were still at work.

"One day a policeman came from the governor of Kena," says Brother Currie, "and took Malaty Khalil, one of our best young men, in great haste, not allowing him to go to his house after the summons. This gave us much anxiety, as we could get no clue as to the design of such a sudden seizure. When Malaty arrived and reported himself to the governor, he was told by his excellency that he was to be sent as a scribe to the Sudan. The governor proceeded to ask concerning his knowledge of the work of a government scribe, but as he had never been in the service, he assured the governor that he was not acquainted with it. To our great joy, he was allowed to return home the next day. Upon the heels of this came the information that the names of all our men were written down for the forced labor of the government, i. e., to go in the hottest season of this hot climate to make the grading of the railway, where they fill baskets with earth, carry them on their shoulders and dump them down on the embankment. This, to many, would be equivalent to a sentence of death."

It afterwards came to light that the names were taken for the purpose mentioned, but the government inspector-general, Abu Sultan, an intelligent, upright man, hearing of it, revoked the unjust order of the governor. A case of the government against the scribes of Kena for embezzlement (the very same scribes who had conspired against Uncle Fam and his friends, and had urged on the governor to banish them), was also examined into by the same inspector-general, and finding that there was danger of a failure of justice if left in the hands of the governor, he took it out of his hands, and by the testimony of Fam

and others, found them guilty, and they were punished. "The issue of the case," says Mr. Currie, "has not only silenced the Coptic scribes of Kena, who were the great enemies and persecutors of all in the province who professed Protestantism, but also had a cheering influence on all our friends, and many, before silenced by fear, now give expression to an evangelical belief."

Writing from Kus, on August 14, Brother Currie says: "The evangelical work in Kus, and in the towns and villages around, has been making cheerful progress; there have been some special tokens of the Divine blessing upon our people in Kus. Especially in the matter of personal and family religion has there been cheering progress, besides their attendance at our family prayer-meeting and our regular preaching on the Sabbath. In many cases the husband and wife were not both enlightened persons, and of course in such cases the hindrances of family worship are very great But, O! how true it is that there can be no true and permanent success in any congregation, at home or in foreign lands, unless the pure religion of our blessed Saviour has its vital growth in the family. On July 5, the members sat down at the table of the Lord for the first time after these days of persecution, and there were added to the twenty-five received by Dr. Lansing, thirteen more on profession of their faith in Christ, and determination to live for his glory in acknowledgment of the grace given them in Christ Jesus for the salvation of their souls. It was," wrote Mr. Currie, "a solemn and delightful communion season. There were many present as spectators who are enlightened in the great truths of the Gospel, and were much interested in witnessing the observance of this memorial of the death of our dear Redeemer, and some of them expressed their desire to be received into fellowship at the next communion season." Rev. Makhiel returned to Kus in time to care for the congregation, in the absence of Brother Currie in the Delta, until the end of the year.

Coming down the river to Asyut, the next central station after Kus, we find in the history of the work there during 1868 so much that is interesting and encouraging, and so different

from the condition of things in 1867, that, as it marks the beginning of the work which from that time grew and widened in many directions, we will have to give it considerable more space than we can afford to any other station, but I think the reader will be glad to have me do so. The various missionary operations carried on in 1867 continued, with the exception that the theological class was suspended from March to September, during Dr. Hogg's absence in Cairo, and the girls' school was closed for two and a half months during the heat of summer, Miss McKown venturing to stay on without the presence of a missionary family till midsummer. Girgis Malaik had charge of the evangelistic work, and Mikhail Bishai of the boys' school during Dr. Hogg's absence.

Dr. D. R. Johnston and wife, under appointment of the Board for medical work in Asyut, sailed from New York on May 21, and from Liverpool June 13, reaching Alexandria July 1. They remained in Alexandria July and August, and reached Asyut near the end of September, and were warmly welcomed, not only by the mission family, but also by the natives in general, who were glad to have near them a Christian physician to whom they could apply in case of need.

Twenty-three persons attended the theological class, which was reopened on September 15. Not more than half of these, however, could be regarded as theological students in the western sense of the term—some, on account of their youth, others on account of the deficiency in their early training, and some from the fact that they were not expected to become native pastors. It was hoped, however, that all would receive such profit that in the incipient state of the work they would be useful in various and in different circumstances.

The attendance at the boys' school increased to forty, half of whom were from Asyut, an encouraging sign of the progress of the work in the town. These went home at night, but those from the villages were practically boarders, so they were under the immediate eye of the missionaries night and day, only they were supported by their friends.

The attendance at the girls' school was never higher than eighteen, but there was greater regularity than during any

former year. Ten of them had learned to read in the New Testament, and three were accustomed to go out and teach women who desired to learn to read. At the end of the year there were twelve married women learning to read, four of whom attended school as boarders. They provided their own bread, other expenses being charged to the mission. This was, in fact, the beginning of the boarding school in Asyut.

In giving an account of interesting incidents in Asyut for 1868, Dr. Hogg writes as follows: "Although often dejected and grieved in spirit at the blindness of mind and hardness of heart of the so-called Christian population of Asyut, we never entirely lost heart concerning them. In a city with a population of 35,000, one-fifth of whom are Copts, there could not fail to be a few inquiring minds who, having heard an evangelical sermon, would like to hear another, even at the risk of exposing themselves to the animadversions of the Coptic clergy. Until the present year the number of such has been small, but there have always been a few. Marcus Habl, the carpenter who made the school forms when the mission was first opened; his cousin Athanasius, the wheelwright; Kheir, the miller; Shenooda Hanna, the dux of the Coptic school; Feltus, the goldsmith; Hanna and Fakhr, the sons of the 'disciple' of the bishop of Asyut—these, and one or two others, including our friend Mr. Wasif Khayat, and some of his employes, have attended our meetings more or less openly from the first. Even during the Patriarch's visit last year, when the storm raged so strong that even Mr. W. Khayat was afraid to accompany me to Ekhmim to assist in investigating Elder Bishetly's case, several whose names I have mentioned came daily to the mission house to inform us of what was going on in the enemy's camp. If we had held only one or two religious services a week, it would have been impossible for these timid Nicodemuses to elude the vigilance of the clerical spies; but having a meeting every night and three on Sabbath day, it was impossible for the priests to watch them so strictly as to prevent them from attending at least occasionally. Some of them came by different streets on different nights, and when questioned as to where they were going they pretended they were going to call

on friends. The number of those who came by stealth is greater at present than it has ever been before. It is not the priests they fear so much, but their own relatives and friends, in a country where it is almost a sin for a young man to marry out of his own family connections, and he, though perhaps the father of a large family, has no power of independent action while his father lives. The priests by stirring up the clan feeling against the parents of the delinquent are able to wield an almost unlimited influence. The existence of perhaps nearly half a million Copts in Egypt after twelve centuries of oppression, under a government which holds an opposite creed, is a tangible proof of this, and it is our present hope that the Spirit of God may yet serve Himself of these close clan relationships, by which a whole family of ten or twenty is made responsible for the acts of one of its members, and transform these iron fetters into cords of love, by which to draw not only individuals but whole families into the fold of the Saviour.

"When we left for Cairo on the 7th of March, it was currently reported in Asyut that we had taken our final departure. You need not marvel at this, for it had been their constant wish ever since we came, and their idea has been that if they could only empty our schools for a time, we would pick up our goods and leave for a more promising field. Even at this late date, and with all our recent success, the bishop of Asyut still cherishes this forlorn hope. Two days ago, Shenooda Hanna's* mother, when rebuked by him for telling a falsehood, gave the following retort: 'Out with you, and your Protestant notions. Khawaja Hogg is going away soon, and then you and your father will be as good Copts as the rest of us. You will think no more then of telling a lie than I do.'

"A night or two before our departure for Cairo, I had a long conversation with Marcus, Athanasius and Kheir. I told them that I believed God had called us to go to Cairo in order to give them the opportunity of carrying forward the work. It had now arrived at a stage at which they could forward it more effectively than we. Many had become so far interested as to have begun to read the Scriptures. Nothing but deeply-rooted

* Now Rev. Shenooda Hanna, of Sinoris.

prejudice was preventing these from receiving and embracing the truth. It was in their power to do much to remove this prejudice. They were still Copts, and although their frequent visits to the mission house had occasionally brought them under suspicion, there would be no cause to suspect them during our absence. Many would attend an evening meeting at one of their houses, who would not dare to come near us. The Spirit of God would be their teacher if they asked His aid. They made no promise, but they were evidently impressed.

"About a month, or six weeks, after our departure, Rev. Makhiel passed by Asyut on his way up to Kus. He had in his possession a copy of the new tract called 'The Kus Winnowing Fan,' a discussion which took place in writing between the evangelicals of Kus and Priest Feltios of Tantah. Father Buktor got the copy from him and gave him money to buy another when a supply should come on. He took the book to a house occupied by some evangelical monks from the Deir el-Moharrak, and which during their stay is a place of rendezvous for all inquirers who had not boldness enough to come to the mission house. One of these monks, Priest Boulas, the brother of the late abbot of the convent just mentioned, and who had said to me in the presence of twenty or thirty of the monks, when I visited the convent in 1862: 'We pray much for you missionaries. We believe you to be the angel mentioned in the Apocalypse, Revelation 14:6.' When Father Buktor presented 'The Winnowing Fan' to the company assembled at Priest Boulas' home, it was handed to the boy Shenooda, who read it aloud while Kheir turned up all the passages, and Athanasius gave explanations. All who were present on the first day were more or less enlightened men, and Athanasius could speak out his mind freely without any danger; but the affair got noised abroad and on the second or third day several strangers called to hear the readings, and amongst others Mr. Abd el-Malak Surian, whom the Patriarch had recently appointed superintendent of the Coptic school and layhead of the sect. On the entrance of this dignitary Athanasius' power of exposition suddenly failed him, Shenooda, however, continued to read, but Athanasius withdrew to a distant cor-

ner of the room. Shenooda knew very well what ailed him, and he twitted him so mercilessly that he was fain to return to his post, and continue his explanations. Point after point was brought up: transubstantiation, the worship of the virgin, etc., etc., and though Athanasius did his utmost to conceal his own views when attempting to balance the arguments of the disputing parties, he could do so no longer when the question was put to him point blank, 'What do you believe? Which of the two has the truth with him?' In a few days fifty copies of 'The Winnowing Fan' arrived from Cairo and simultaneously with the sale of the book was the news spread through the town, 'Athanasius says the people of Kus have beaten Feltios in the argument. Our champion has deserted us, Athanasius is in league with the Protestants.'

"The news of the defection of Athanasius caused great talk and stir in the town. All kinds of absurd stories were gotten up to account for it, but that which gained most currency was that he had been bought over by the mission for the respectable sum of $750. One afternoon the conversation fell upon this subject at Priest Boulas' house, where Shenooda, the youngest present, addressed the party somewhat as follows: 'Since the people will have it that we are Protestants, and give it out that some of us are in the pay of the American mission, what do we gain by attempting to keep up false appearances? If we are to be persecuted, let us be persecuted for Christ's sake and the Gospel's, and then we shall have the Master's blessing.' Priest Girgis, who was present, suggested that they should lay the matter before God. When he had prayed a paper was drawn up to the effect that the undersigned would make it their endeavor to meet every night at the house of Athanasius for the purpose of studying together the Word of God, and inviting all who chose to join with them. It was signed by ten or twelve at once, and the meeting began that same night. Numerous attempts were made by the priests and Abd el-Malak Surian to induce Athanasius to leave off, but he steadily refused to do so. He maintained, moreover, that he was no more a Protestant than they, and that it was as much the duty of the priests as it was his to meet

together for the study of the Scriptures. Other members of the laity spoke in the same strain. A public meeting was called and a resolution was passed to the effect that a meeting would be held every night in the bishop's house from two hours before till one after sunset for the purpose of studying the Word of God in the vernacular, and that any priest who should absent himself without cause from the meeting would be reported to the Patriarch and degraded from his office. Athanasius and his associates (about fifteen in number) agreed to attend these meetings on condition that the Scriptures alone should be read, a condition which at first was agreed to by all. Although it had been agreed to avoid all discussions on controverted points at the evening meetings, one of the priests the very first night asked Shenooda to read the sixth chapter of the Gospel by John, his object being to establish the doctrine of transubstantiation. This led to a discussion and gave the tone to all subsequent meetings. Large numbers were drawn together for a number of nights in succession from pure curiosity. At one time as many as two hundred were present. Priest Hanna conducted the meeting, i. e., he selected the chapters to be read and called upon any whom he chose to read and expound. He was afraid to read himself, or call on any brother priest to do so, for the young men of Athanasius' party had Bibles and candles in their hands, and they corrected most unmercifully even the slightest mistake made by any priest in reading or explaining the lesson. They took particular pains to show off the ignorance of the spiritual guides of the people. This indeed was no difficult matter. 'Who is meant, Father Hanna, by the headstone of the corner?' asked one of them of the leader of the meeting. 'Now you like to pose us with your difficult questions,' was his reply, 'and I don't choose to give you any answer.' 'Because you can't.' 'If I can't, you can; then what was the use of asking me?' Athanasius was very averse to these squabblings, and they became rarer after a time. Then those who came for curiosity's sake dropped off by degrees, until after three weeks from the time the meetings began, not more than fifteen on an average attended it. During this period they had read through the Gospels and

Mummies in Wood.

the Acts of the Apostles. On opening the epistle to the Romans, the priests rebelled and said they would only consent to read the epistles on condition that the commentaries of the fathers were read at the same time. They argued that those who attended the meetings were still weak and needed milk. 'True,' was the rejoinder, 'and therefore you wish us to leave the true milk of the Word and go munching hard crusts.' They refused to yield, and therefore Athanasius and his party left in disgust and the meeting was shortly afterwards broken up. Athanasius resumed his meeting, but with a somewhat smaller attendance than formerly. Shortly afterwards he had to go to do some work in the town of Mutiah, and he was still absent when we returned from Cairo in the beginning of September.

"Meanwhile, Shenooda had got into trouble. The causes of his trouble were chiefly these three: Firstly, he had taken a prominent part in all the discussions and had invariably defended the Protestant doctrines on every point brought up. Secondly, he had been meeting with some of his companions in the Coptic school, for the study of the Scriptures and prayer, and this not only during week days in one of the school rooms, but also in his own house on Sabbath afternoons. Lastly, he had written a long letter to Father Paul after the latter's departure from Asyut, and in the letter he had said of the people in Asyut, in general, that they seemed to have stopped their ears with clay, in order not to hear the voice of God speaking to them in His holy Word. The letter was taken out of his pocket while he slept one night at a convent outside of the town. A copy of it was sent to the Patriarch of Cairo, and nearly twenty copies are now in circulation among the priests and people of Asyut. His story is a long and very touching one. From being the pet of the Coptic school, nay of the whole town, he was made the laughing stock of all. 'Make way for the young bishop!' 'Here comes the grave confessor!' 'Have I, too, got clay in my ears, Shenooda?' By these and similar taunts he was assailed on every side, in the school and out of it, until he was obliged for a time to remain at home to escape from his tormentors. If we had returned a week sooner

his father would have allowed him to come to our school at once, but the teachers of the Coptic school being aware of this, got his uncles, who are bigoted Copts, to interfere, and Shenooda was sent back to school just two days before our return. He called on us almost immediately after our arrival, and told me the story of his trials. He called again next day, and we prayed together, and I never heard a boy of fourteen years of age make such a prayer. A fortnight after our return the excitement ran so high that Shenooda's father forbade him coming near us, and threatened to punish him severely if he accosted any of us even in the street. Meanwhile, Dr. Johnston had arrived, and Shenooda, when debarred from coming to us, contrived to visit him every day in order to have the benefit of his counsels and prayers. Shenooda, having learned a little English, took his younger brother, who had sore eyes, and thus saved appearances for a time. One day, however, his brother went alone, taking the following note from Shenooda:

"'D. R. JOHNSTON,

"'Dear Sir—I am very sorry that I was hindered from coming to you by my parents' relatives, and all our neighbors, but I hope that all this enemy will finally do better. Please give my brother some medicine for his eyes, and send me a little piece of paper to tell me about the price of the former ones and the latter that they may be sent. Pray that God may encourage us.

"'S. HANNA.'

"It was more than a month after this ere 'all his enemy' commenced 'to do better,' but Shenooda's prayers and ours were answered at last and in a way not anticipated by us. A commission was sent by the viceroy to examine the schools in upper Egypt connected with the government. The Coptic school was examined with the rest. The head teacher of the school tried to prevent Shenooda from being examined, and when challenged by Mr. Weesa Buktor for attempting to degrade the cleverest boy in the school, replied that Shenooda was clever in preaching and praying, but in nothing else. Shenooda had meanwhile gone out, and Mr. Weesa caused him to be sent for and examined like the rest of the class. The gov-

ernor of the province of Asyut, who was present, told Mr. Weesa afterwards that Rafia Bey had marked Shenooda No. 1. Shenooda's father had never believed the boy's report of his treatment in the Coptic school, but now he doubted its truth no longer, and from that day till now Shenooda has been in attendance at the theological class, and his father has been a constant attendant at all our religious services. At the instance of Mr. Hanna Buktor, the latter at one time gave up drinking Arab whiskey, to which he was greatly addicted, but he resumed it again because his friends accused him of joining the Protestants! Now, however, he glories in total abstinence and also in his Protestantism, and when the governor of Asyut ordered him to send his boy back to the Coptic school he answered the pasha that the thing was impossible. If obliged to take him away from the seminary, he would send him to learn a trade, but he would not send him back to the Coptic school. A special thanksgiving service was held by the brethren in Mr. Wasif's house on the Sabbath after Shenooda's deliverance. Hanna Buktor had asked him what he would do if the Lord answered his prayers, would he preach a sermon? 'Yes,' said he, 'I will,' and he did so, choosing for his text the great burden of all our preaching: 'God so loved the world,' etc.

"We arrived in Asyut on Wednesday forenoon, September 9, and commenced an evening service that same night. The attendance was nearly twice as large as it was previous to our departure for Cairo. The number of lanterns moving along the street in all directions three hours after sunset, as the worshipers dispersed and returned to their dwellings, soon made the clergy aware of what was going on, and having suborned a young man, the bishop's nephew, who came one night and wrote down the names of the Asyutians present, they drew up a roll which was read in church on Sabbath, September 26, denouncing all who attended our meetings, but without mentioning any names. This had a threefold effect. It drove away some; it brought others who had not heard of our meetings; it made some take a bolder stand than they had hitherto done. Among the last-mentioned was Athanasius and his brothers, Marcus and his brothers, and Mr. Hanna Buktor, brother of Mr.

Wesa Buktor, the American consular-agent at Kena. These were singled out and a special curse was issued against them, except Mr. Hanna Buktor, whom they dared not mention by name on account of his high position. This took place on Friday, October 2, the feast of St. Badir, the patron saint of the church at Asyut. Mr. Hanna Buktor called on the bishop, and asked him why he had omitted his name, since he was as great a defaulter as the poor carpenters. 'I know that quite well,' replied the old man, 'but you and your brother and Mr. Wasif got a special dispensation from the Patriarch last year.' Hanna replied that he did not want a special dispensation from the Patriarch or anyone else. If it was a sin for the carpenters to attend Dr. Hogg's meetings, it was a sin for him to do so, too, and no dispensation of the Patriarch would alter the moral character of his action in the matter. 'I am ready, moreover,' he added, 'to give over attending the night meetings at the mission house upon two conditions, viz.: That you read a haram * next Sabbath against all who use intoxicating drinks; and, secondly, that you open a night meeting in the church for the study of the Scriptures, and grant permission to all of every creed to attend it, even the American missionary, if he chooses to do so.' The bishop actually gave Mr. Hanna permission to read a paper against the drinking of arrack,† and the latter, satisfied with this concession, and hoping that the other would be granted ere long, came straight to the mission house along with Mr. Wasif and another man, and begged of me to draw up as strong a paper as possible against the use of arrack, as a counterblast to the haram of the previous day. I set to work at once and prepared an article such as Mr. Hanna Buktor wanted, exposing the vice of drunkenness, especially in those who held the sacred office of the ministry of the Gospel. It was written chiefly in the words of Scripture, and there was added to it at the close the orthodox apostolic haram: 'If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such a one, no, not to eat.' Next day at the close of the mass, Mr. Hanna Buktor called out aloud to the officiating priest that he had an address which he wished

* Excommunication. † Whiskey.

to be read to the congregation, and that the bishop had given his consent to its being read.

"'We know what you wish to be at,' the priest replied, in great dudgeon; 'you wish to lower us in the eyes of the people, in order to lead them astray at your will. We know our duty without asking you to come and teach us.'

"Mr. Hanna replied that if he did perhaps others did not. 'The paper I wish to read would do no harm to you or to anyone else who wanted to lead a Christian life.' Only two days ago the people had been publicly reproved for the sin of reading the Bible. There was another sin of which a much greater number of them were guilty, the sin of drunkenness. 'The paper which I hold in my hand exposes this sin, and I am resolved that it shall be read.'

"'It shall not be read,' was the curt reply.

"'Then you hold it is unlawful to read the Bible, and lawful to drink arrack?'

"'Yes, it is lawful to drink arrack,' replied the priest.

"A scene of indescribable confusion followed, some calling out one thing and some another. An attempt was made to read the paper, but not a word of it could be heard; and at length, seeing the uselessness of persisting in the attempt, Mr. Hanna Buktor called out to his companions to come off with him to the mission house, 'and leave Ephraim to his idols.'

"The priest then became thoroughly alarmed at the aspect of affairs. With Mr. Hanna Buktor and Mr. Wasif Khayat at their head (two of the richest men in Asyut), the Protestant sect would become a power in the city. Something must be done. Several attempts were made to bring about a compromise, but Mr. Hanna Buktor stuck to the second condition mentioned above, to wit., that a meeting be opened in the church for the study of the Bible, to which all, even the Muslims, be invited to come if they wished.

"'I am quite willing,' he said one day to a deputation of the leading members of the laity, who called upon him to try and bring him round, 'I am quite willing to allow you to decide for yourselves as to the propriety or impropriety of allowing the Protestants to attend our meetings, and I am prepared to abide

by your decision. Let us invite Dr. Hogg to any place you may fix upon, and ask him to read and explain a chapter of the Bible. If his exposition please you, invite him to our meetings. If it does not please you, I will not press my proposal.' 'He will be with us,' was their reply. 'No,' said he, 'the Gospel hook will lay hold of you.'

"This negotiation failed. Hanna continued to attend all our meetings, and he never came alone. In their perplexity, a special messenger was sent to Cairo to inform the Patriarch of Mr. Hanna Buktor's defection, and asking him to do whatever his wisdom might direct in the premises. The Patriarch's reply was very different from what the priests had expected. Not a word of reference was made to the 'White Nile' or to the viceroy's wrath. The priests were blamed for having acted foolishly, and charged to try what they could do to win him back. He apostrophized his dear son, Hanna, and told him he never expected this of him, and concluded by beseeching him to beware of causing his weak brethren to offend, and bringing upon himself the woes mentioned in the Gospel.

"Before this letter arrived, Mr. Hanna had expressed his desire to unite with us in church fellowship, and the arrival of the epistle in no way altered his desire. A message had been sent him the previous Sabbath, October 18, from the Saviour Himself, in a sermon preached by me from Luke 14: 15-24, inviting him to the sacramental feast, and although he saw himself to be the chief of sinners and unworthy of the lowest seat at such a feast, neither bishop nor Patriarch would prevent his accepting his Saviour's invitation.

"But what of the carpenters? The haram of October 2 had been mainly directed against them, and indeed they were mentioned in it by name. Their case was very different from Mr. Hanna Buktor's. He, as the elder of two brothers whose parents are dead, and who have risen from poverty to the highest position in the town, was free to act as he chose. They (Marcus and Athanasius) have each a number of brothers and sisters older and younger than themselves, and three of their parents are still alive, and all their relatives were brought under the haram, as well as they. To complicate matters still

more, there was a proposal of marriage between one of Marcus' brothers and a sister of Athanasius, and the wedding had been fixed to take place on the evening of the 4th of October. The bishop was aware of this, for he had been asked to perform the ceremony and had intimated his willingness to do so at the time. The priests saw the opportunity, and obliged the bishop (who is a mere tool in their hands) to issue the second haram before the marriage would take place, and to state distinctly at the close of it that if any priest should venture to marry them until Marcus and Athanasius had recanted their errors and returned to the bosom of their mother Church, he would be degraded from his holy office and reported to the Patriarch. Marcus, who had previously invited us all to the marriage, and had consented, at my request, that it should take place on Saturday afternoon instead of Sabbath evening, did his utmost to persuade his parents and brothers to allow me to conduct the ceremony, and have the priests to bite their fingers in impotent despair. His brothers were all willing, except the one most deeply interested, i. e., the bridegroom, but the old folks would not hear of it, and his father went off to the bishop on Saturday morning, accompanied by Athanasius, the brother of the bride, and several of the leading members of the Coptic sect, in order to compound matters, if possible. Marcus followed them, determined in his mind that they should not bind him over to any course of conduct which his conscience disapproved. 'You must give your solemn promise,' said the bishop to him, 'that you will cease henceforth to frequent the meetings at the American mission house, otherwise the haram shall continue in force against you and all your relatives.' 'Here is my answer,' Marcus replied, with great spirit, while some of those present tried to prevent him from speaking. 'Though your haram stretched from heaven to earth, I trample it under my feet. You have no right to prevent me from reading God's Word, nor from hearing it expounded by those who can explain it to me. Athanasius and the rest may compromise matters as they choose, but I, for one, shall not hold myself bound by their engagements.' So saying he left the hall and came and told me what he had done. This example, doubtless, had a great effect upon his timid cousin,

for even he refused to give over attending our services. If they could prove that our doctrines were contrary to the teachings of the Bible, he would cease all communications with us forthwith, but on no other condition. It was accordingly agreed upon, after a long and fruitless discussion, that Priest Gabriel should be sent for from Tahta, a town about thirty miles south of Asyut, and that Athanasius should receive him into his house and listen to his instructions. The said Gabriel is a one-eyed monk of considerable mental acumen, who is regarded by the Copts of upper Egypt as a very Solomon. Even Athanasius, up to date of his visit, regarded him with great respect. I met him one night in Mr. Wasif's house. Like all true Copts, he stoutly denied the possibility of Christ being God, and yet interceding for us in heaven, and in the course of a friendly conversation with him on this subject I asked him if he would not believe this doctrine, on which hangs the very life of every true Christian, if I were to read six or seven passages in which it was taught in so many words. 'No,' said he, 'I will not. I cannot believe it. How can He be judge and intercessor in one?' He came when sent for by the bishop, and took up his quarters at the house of Athanasius, but after two or three weeks he found his own faith wavering on this very point. Athanasius made several attempts to bring him to the mission house, but, failing in this, some of the brethren called repeatedly on him and spent the evening in long discussions with him, until they fairly drove him out of town.

"And what of the marriage? Well, when Athanasius promised to place himself under priest Gabriel's instructions the bishop felt inclined to yield the point, and gave a kind of half promise to perform the ceremony next Sabbath evening, on his return from marrying two other couples that were to be married the same night. On the strength of this promise the preparations were proceeded with, and the bride was conducted to the house of the bridegroom. It became apparent, however, in the course of the day that the priests had resolved to prevent the bishop from performing the ceremony, and when evening came they sent to the governor for a bodyguard to protect the bishop from being seized by the carpenters and

obliged to perform the ceremony by force. As the hours of the night advanced and no bishop appeared, Marcus repeated his previous proposal that I should be sent for, but still the old people held out. At last, when it was near the midnight hour and all hope had vanished, it was agreed upon by all that ex-priest Buktor who, before he became a Protestant, had occupied nearly as high a position in the Coptic Church as the bishop himself, should be asked to marry the forlorn pair. In twenty minutes they were one.

"The bishop, accompanied by the lay head of the Coptic Church at Asyut, called on the governor next morning and accused ex-priest Buktor of insubordination, but the governor pretended not to hear them, and turned the conversation to something else, thus giving them to understand that they must settle their ecclesiastical quarrels among themselves. An effort was made by the priests to induce the married pair to allow them to perform the cermony over again, but it failed. Only one resource was left them—the inevitable haram—but this bugbear had lost its powers in the family of the carpenters."

I have quoted thus largely from articles written by Brother Hogg, and published soon after the events took place, to show the intense excitement, the opposition of the clergy, the great obstacles that true inquirers met with at the beginning of the work in Asyut, and the mighty influence of Gospel truth to impart moral courage and carry the lover of it onward to overcome every opposition and obstacle. Indeed, these same scenes were enacted over and over again at the beginning of the work in every new place. As evidence of the change of policy the Patriarch was obliged to use towards mission work in Asyut, as soon as such public men as Mr. Hanna Buktor and Mr. Wasif Khayat came out boldly on the side of Protestantism. I will quote from a communication of Dr. Hogg's, written at the time, concerning a visit of Amba Butros, the metropolitan bishop of Cairo: "This important personage arrived in Asyut on a health tour through upper Egypt when matters had fairly reached a crisis. The clergy of the town rejoiced greatly at his opportune appearance on the scene, and naturally expected that he would call the delinquents, even Mr. Hanna

Buktor, to account, and put all things straight in a very short time. They were doomed to be grievously disappointed. He remained here (Asyut) over a fortnight on his way up the river, and spent several days at the landing-place opposite the town on his return. Mr. Hanna Buktor was in his company nearly all the time, and indeed he was his guest, or Mr. Wasif Khayat's, during the whole of his stay. When a large company was present, he generally was chary of committing himself, but when only two or three persons were present he spoke out freely. On such occasions he would say it is only an affair of three or four years and the whole Coptic church will be Protestant. Even now we say in Cairo, 'The Lord build up the houses of the simpletons! for it is all that is left to us.' He refused to interfere in the troubles that were agitating the sect, on the plea that he could not do so without instructions from the Patriarch, adding that if the Patriarch had given him authority to interfere he would have removed the present head of the sect and appointed Mr. Hanna Buktor or Mr. Wasif Khayat in his stead; that he would have given the latter permission to open an evening meeting in the church for the study of the Scriptures, and to bring the cleverest Protestant that could be had, especially one who knew enough English to consult the commentaries in that language (as they did at the meeting of the patriarchate in Cairo), and the priest that was too proud to learn would have to choose another calling, for he was unfit to be a teacher of the people. He was Hanna Buktor's guest when the latter joined in communion. Hanna Buktor told him what he had done. 'May the Lord give you grace to act up to your profession,' was the matran's reply. 'I would have done the same myself,' he added, 'were I as free as you are.' 'Then why do you not do so?' Hanna Buktor instantly said, 'Think of the thousands of souls which your present conduct is leading astray to their destruction.' 'Silence, sir!' he replied, 'to my own Master I stand or fall.'

"On the Sabbath evening a large company was assembled in Mr. Wasif's house, where the metropolitan was then staying. Speaking of the Bible, the old man said, 'My own friends, read the Bible. It is a good book. I never tire of

reading it. I have read it nearly five hundred times from beginning to end, and yet during my present voyage on the Nile I have done nothing but read it from morning till night, and I never enjoyed it so much before.' Mr. Hanna Buktor repeated this speech to me next day, and there were gathering tears, both in his eyes and mine, ere he had done. He plead with Hanna and Wasif on the morning of his departure not to leave the Church of their fathers altogether. A reformation was coming on in the Church itself. They could do much to forward it by keeping up some connection with it. It was a saddening sight to him to see the best men leaving it, though he could hardly blame them. As I said before, the metropolitan was generally careful to conceal his true sentiments when in a large, promiscuous company, but they soon became known to all in the town, and the effect of his late visit had been very different from that of his former one, in March, 1865, when he came as the Patriarch's envoy to warn the people of Asyut against us and our doctrines. During his first visit none dared to come to our house or to be seen accosting us in the streets. During his second visit thirty-nine natives sat down with us at the Lord's table, seventeen of whom had never done so before, and this was done in the presence of seventy or eighty witnesses. So mightily did the Word of God prevail, and so powerfully did God make all things work together for good."

The ingathering from Asyut in the form of numbers added by profession during 1868 was thirteen, and those from the neighboring towns and villages were fifteen. Some of these towns and villages: Mutiah, Sahil Salem, Ekhmim, and Nakhailah. Of those from the latter place was Girgis Abeid, who afterwards became pastor in Ekhmim, and of those who came from Mutiah was Girgis Rephail, afterwards pastor in Mellawi, but through the influence of Mr. Pinkerton he became a Plymouthite, and is now the leader of that schismatic body in the region of Asyut. The leaven of Divine truth continued to work mightily in Mutiah and Bagore during 1868, but not much was done in the other places on account of the absence of workers by their attendance at the theological seminary.

Coming down to the Faiyum, where Brother Harvey labored, it may be said that the year 1868 had its record of joys, sorrows, and encouragements. The hearts of the workers and the friends of Gospel truth were made sad by the death of Makhiel Hanein, who from the first was one of the most regular and attentive at all the meetings for the study of God's Word and prayer. Possessed of a superior mind, which seemed to be under the sanctifying influences of divine grace, he had made rapid progress in religious knowledge and Christian experience. His severe afflictions and numerous trials were the means, under Divine direction, of preparing him for his departure from this world of sin and trial. On the other hand, it was during 1868 that Ibrahim Moosa, though brought up as a Muslim in his father's house, received all his instruction in the mission school in Alexandria and had been a Christian at heart for many years, made an open profession of his faith in Christ as the divine Saviour, while assisting Brother Harvey in the capacity of a teacher and evangelist in this district. He has since become widely known to many in Egypt and America, and justly esteemed for his quiet earnestness and Christian character. Two others made a public profession of their faith and were admitted to church fellowship.

During the year the people of Sinoris had furnished a house for religious services and for a school, and agreed to bear one-fourth of the expenses of the school for the present, and promised to increase their share of the expenses as the number of scholars increased, hoping at an early date to assume the whole.

Coming down to Cairo, we find that Dr. and Mrs. Lansing were absent in Syria and then in Scotland from early spring until the end of the year. Dr. Hogg spent a half year there, from March to September, taking Dr. Lansing's place in the work of collecting and preparing matter for the press, while he also aided Dr. Barnett in the work of the congregation. Mr. Strang had charge of the boys' school and the business department.

Among the nine persons who united with the church on May 26, was Makhiel Abd-es-Seyyed, who, with Abdulla Zaki,

has been a teacher for many years in the boys' school. The various departments were carried on during the year—the preaching and evening meetings in Arabic, the Turkish and Armenian service, the boys' and girls' schools.

There was no special interest manifested except that the natives commenced a girls' school on their own account in Bulak and employed Miss R. Gregory to take charge of it for a time. At a meeting of the Cairo congregation, Mr. Ibrahim Yusif, one of the students of theology from Cairo, was elected pastor, and a committee was appointed to lay the call before him, and in case of his acceptance to assign him trials for license.

Coming down to Alexandria, it is to be noticed that the native congregation there was organized with one ruling elder and two deacons, and there was an addition of fifteen new members on confession of their faith. The members also showed their faith by their works and their liberality, for they contributed of their small means over one-third of the salary of the native evangelist who labored among them.

The girls' school under the management and instruction of Miss S. Gregory was in an encouraging state. The tuition fees amounted to $147. The boys' school had 100 on the roll and brought in $117 of tuitions. Books were sold for $210.

Thus, at every station, there was sufficient ingathering to encourage the hearts of the workers, and the opportunities of sowing the seed were everywhere multiplying and were being improved.

It should be added that the Rev. S. C. Ewing and family sailed from America on September 16, and reached Egypt about the middle of October, remaining in Ramleh for some time after. The writer and his wife left America November 12, on the steamship "Terriffa," and arrived in Egypt about the middle of December.

CHAPTER XVII.

1869—Mr. Schlotthaur, colporteur evangelist—Changes and appointments of missionaries—Rev. S. C. Ewing chosen by lot pastor in Cairo—Writer sent to Monsurah—Character of people there—Work in Cairo—Tragic death of Miss Hart—Influence on the work—Book department—Work in Minya—In Asyut—Encouraging accession—Family persecution—Breaking of pictures in Coptic church—Great excitement—Confession and imprisonment of the perpetrators—Copts rejoice—Unexpected release—Re-imprisonment and banishment to Esna—Release after a time—Beginning to build a church at Asyut—Change of Asyut market day—Visits to villages—Brother Currie in Kus, then Iskaros—Rev. B. F. Pinkerton becomes a Plymouthite and spreads his views—Strange actions—Anxiety among the missionaries—Mr. Pinkerton's views spread—He resigns and goes to America—Dr. Lansing for a time in Alexandria—Press and Brother Strang removed to Alexandria—Sickness and death of Brother Currie—Grief of the brethren in Kus.

Presbytery met in Cairo January 5, 1869, in annual session. All the members were present except Dr. Lansing, who, with his family, was still in Great Britain. At the meeting, Brother Currie, on behalf of the committee on colportage, reported that he had communicated with Mr. Schlotthaur (a man from Holland), recommended to the mission, informing him of the proposal of the mission to employ him as an evangelist and colporteur, and to give him the use of the "Morning Star" for itineracy and colportage; and Mr. Schlotthaur had accepted the proposal and entered upon his work, and was giving monthly reports of the same. At the meeting Miss McKown's request to return home in the spring was heartily endorsed by presbytery. She had been in the country since the autumn of 1860, and in Asyut most of the time since the beginning of 1865, and not only needed, but deserved a change. It was resolved also at this meeting to detach Dr. Barnett from the charge of the native congregation at Cairo, and appoint him in charge of the whole department of book supply and distribution in Egypt, and also to the special charge of the English preaching in Cairo and the duties connected with the visiting of those who attended such services. As Brothers Ewing and Watson

had just returned to the mission field from America, the question of their assignment to work came up for consideration. The pastorate of the native church in Cairo now being vacant, on account of the appointment of Dr. Barnett to other work, the question as to which of these two should be appointed to the place was considered. After a little it became apparent that there was a difference of opinion on the subject on the part of some of the members, and others expressed their inability to vote on the subject at all. The subject was considered at some length and to allow the members freedom in the expression of their opinions the two persons interested retired. On being called back after a time, it was, at the second sitting after the introduction of the question, resolved that, inasmuch as the members of presbytery did not see their way clear to vote on the subject, the casting of the lot be used for the decision of the question. Presbytery was then led in prayer by the acting moderator, Rev. W. Harvey, and the lot was drawn, and it was found to have fallen upon Rev. Ewing. At his request, presbytery was then led in prayer by Rev. B. F. Pinkerton, that divine grace and help might be given to aid the brother chosen in this solemn manner to take charge of the Cairo congregation. It was then resolved to appoint Rev. A. Watson to the Monsurah station.

The division of laborers then, as arranged for the year, was as follows: (1) Alexandria, Rev. B. F. Pinkerton and Miss Gregory; (2) Monsurah, Rev. A. Watson; (3) Cairo, Rev. Dr. Barnett and Dr. Lansing, Rev. S. C. Ewing, and David Strang, Esq., and Miss Hart; (4) Faiyum, Rev. William Harvey; (5) Asyut, Rev. John Hogg, D. D.; (6) Kus, Rev. E. Currie. With the exception of Dr. Lansing, who was still in Great Britain on account of his wife's illness, all the members of presbytery betook themselves to their work and their fields as soon as presbytery adjourned, all anxious to do something for the extension of the Redeemer's kingdom and the salvation of the elect. Everyone had his or her work to do, and the fields were so far apart as to give ample scope for individual energy to be exerted without any interference with one another, and the fields were at such central points as to show that the end in view was the taking of the valley of the Nile for Christ.

Monsurah, the new center to which the writer was appointed, had been visited by several of the missionaries, and had been occupied by one of the deacons of the Cairo church for more than a year. It was a town of about 25,000 inhabitants, situated on the east bank of the eastern branch of the Nile, between Cairo and Damietta. It is the center of a cotton growing country, and during the season a good deal of business is done in this line. At the time indicated there were six or seven large steam cotton-ginning establishments in the town. Besides the native population, there was quite a number of Greeks, Syrians, Maltese, and two or three families of English. But these Europeans had no influence for good upon the people. The majority of them regarded the native Egyptians as legitimate persons upon whom to practice their cupidity, and in their manner of doing business, and loose moral habits, were a bad example every way. There were three small Christian churches: the Roman Catholic, the Greek Catholic and the Coptic. The rest, being more than nine-tenths of the population, were Muhammadans, most bigoted, ignorant and superstitious; many of all sects were the slaves of various sins, especially drunkenness and impurity. Our schools had been opened for some time, and were found to be in a state of great confusion and inefficiency. With a few exceptions, I found the so-called Protestants not unlike those who formed David's band in the wilderness. If they had changed their beliefs, certainly they had not changed their practices. After removing there and getting settled in our house, we invited those who were accustomed to meet at the Sabbath services to dine with us one evening, in order to make their acquaintance and form closer friendships. One of their number, a scribe in the governmen', was the first to come. In looking over my Arabic books, he found among them an algebra, and as he had never seen a book of that kind before, he looked at it in several places and asked me various questions about the contents. While we were looking at it some one knocked at the door, and the entrance of some of the guests took up my attention for a few moments, but on returning to the room I missed my algebra, and commenced to search for it but could not find it. I then remarked to the scribe that we were just

looking at it when I got up to open the door, and it could not have left the room. Upon this he coolly took it out of the inside pocket of his great-coat, remarking that he was only taking it home to look through it. I afterwards learned that he had a habit of appropriating the books of others to his own use, and that even the Bibles and Psalm books in the place of meeting had become fewer on account of his pilfering habits. This occurrence, among other irregularities, rather lowered my regard for the so-called Protestants of Monsurah. There were some, however, who, though far from our ideal of Christianity, bore a good character among their neighbors. Abdulla Weesa was chief teacher in the boys' school. I was accustomed to spend one or two hours in it every day, conducted the services in Arabic twice every Sabbath, and visited the people in their homes. Mrs. Watson had charge of the girls' school, which was held in one of the rooms in our house. Blind Werdy was her assistant and did very well with those who had already commenced to read and had not advanced too far. But whenever Mrs. Watson was absent from the school-room for a time, she would be almost sure to get into trouble with the girls, and not knowing for certain who the mischief-makers were, she would go round the row of girls with a little switch and beat all of them, so that the culprits might not escape.

There was little to encourage us except the promises of God. The hearts of the people were hard as adamant, their consciences seared as with a red-hot iron, and their minds darkened with ignorance, and, what was worse, superstitious stories of the lowest kind. Rev. Makhiel, pastor-elect of Kus, who for various reasons was not installed there, spent half a year in Zakazik, and then was removed to Monsurah on December 1, just a little before the writer left for Asyut to assist in giving lessons to the theological students, according to appointment at summer meeting of presbytery.

Passing on to Cairo, where we have seen Rev. Dr. Barnett and Rev. S. C. Ewing labor nearly all the year, and Mr. Strang and Miss Hart the first half, there is little of special interest to record. In a quiet and regular manner the work on all its lines was carried on, with spasmodic efforts on the part of the Coptic

clergy to prevent the children from attending the mission schools. Mr. Ibrahim Yusif, one of the theological students, rendered aid in the work during the vacation in the theological seminary. Only one person was added on profession of faith. The schools remained as in former years, except that on account of the opening of a girls' school by the Copts in Haret-es-Sakkain, and the employment of two of our teachers in it, many of the girls left ours for a time. This, with the tragic death of Miss Hart and servants, with the attendant circumstances, almost broke it up entirely.

Early on the morning of the 28th of June, Miss Hart, who was then living in the school in Haret-es-Sakkain, met as usual with some of her teachers for prayers and mutual encouragement. They continued together till about the time for school to be opened. She then called the school servant to assist her in pouring kerosene from the large tin into a small can, and the kitchen girl was standing near them. After filling the small can she was proceeding, according to what seemed a custom with her, to seal the large tin with wax. The burning wax ignited the oil in the tin, which then exploded with great force, throwing the burning oil all over her and the two servants and setting fire to the house. The teachers, hearing the explosion, ran downstairs and found Miss Hart lying at the door of the stairway, and the flames enveloping her body and rising to such a height that they could not approach her. Yusif, the servant, had run down the stairs in flames, and the girl had run across a large room and fallen on the mat, with the flames rising from her body. Miss Hart must have died in a few minutes. The girl died about noon, and Yusif, the servant, about the middle of the afternoon. This tragic occurrence was regarded by the ignorant people as a plain proof of God's displeasure with the work of the American mission, and the priests were not slow in confirming this opinion. It was not surprising, then, that it was some time before the influence of it upon the work in that quarter was overcome. Indeed, the missionaries themselves were stunned by its occurrence, although it was only one of the severe trials through which the mission passed during the year. There was no doubt, however, of Miss Hart's preparation for

death, for she was an earnest Christian, and was truly seeking to serve Christ with all her heart, and was greatly enjoying His fellowship during the months preceding. Mrs. Hogg, who visited her a week before the event, says of that visit: "I was much struck with the great change which had come over her. She seemed to care to speak of nothing but Jesus and His love, and the delight she had in constant communion with her Saviour. How sweet to be called away from the mercy-seat below straight to the sanctuary above! Yet, how unfathomable are the ways of God to man, even to those who love Him most."

Dr. Barnett entered upon the new work to which he was appointed and spent some time endeavoring to arrange the stock of books on hand in Cairo, which, from the frequent changes in the management of that department was in great disorder. The colportage carried on by Mr. Schlotthaur on the Nile was also under his direction. In this work 209 towns and villages were visited, and 1,956 books distributed at about $500. By removal and death the roll of communicants in Cairo was reduced to thirty-nine, but the contributions amounted to $325, which is evidence of their interest in the work. The members, as has always been the case, were widely scattered in the large city of Cairo and suburbs, and therefore it was difficult to gather them together during the week for religious meetings.

Passing on to Faiyum, it may be said that the work in the Medinah was of a discouraging character, but the opening in Sinoris became more and more encouraging. Two persons professed their faith in the Saviour and became members of the church; one, Mr. Fanoos Shakshook, of Sinoris, and the other, Miriam, the wife of Ibrahim Moosa. The school continued to prosper, and the night meetings gave promise of good things to come.

During the year the work in Minya was begun; rather the work already begun was recognized by the appointment of ex-priest Buktor to that large town and his removal there in the month of May.

Passing on up the river to Asyut, we have to report great activity, earnest work, encouraging ingathering, injudicious

zeal and severe trials. In Asyut itself three services were held on Sabbath—in the morning, in the afternoon and in the evening. Meetings were also held during the week, sometimes twice, and during the session of the theological seminary more than that number. Small reunions were held in various places, sometimes by the Copts themselves for reading the Word. On Sabbath afternoon some of the members of the congregation and the theological students went out two by two to the suburbs and neighboring villages to read and converse with the people. Reports from these light-bearers were given at a meeting held on Saturday night. Many interesting incidents were related and much good resulted from these efforts. Nineteen members were admitted on profession of their faith. Of these ten were from Asyut, five from Nakheilah, two from Bedari, one from Mutiah, and one from Sahil Salim. Four were women. Some of the most active persons in teaching Protestant doctrines had not united formally with the church, chiefly from opposition from various members of their families. One, a Coptic priest of note in Asyut, was cursed in the church, separated from his wife, driven out of his mother's house, and compelled for a time to take a room at a public khan. He bore all meekly and without flinching. He would have joined the Protestant church a year before, but he hoped to bring his wife and mother along with him. He had, however, joined the theological class, and was decided to throw in his lot with Christ's people

But, while prosperity seemed to follow the preaching of the Word, and the daily life of the Protestants was commended by many, even by Muslims, so that they were accustomed to say that the difference between them and the Copts is, the former believe the Bible and obey it, while the latter believe it and obey it not, yet the good name of the Protestants was brought into disgrace by an injudicious act of a few, which brought upon themselves severe consequences and upon the cause they represented just reproach. The incident is as follows:

After the evening meeting on March 12, a few members of the Protestant church and a number of enlightened Copts met in the house of Mr. Hanna Buktor, and, as the custom was,

they were reading the Bible and came upon the story of Gideon's throwing down the altar of Baal and cutting down the grove that was by it. Some one brought up the subject of pictures, and how to get them out of the Coptic church, and the conversation ended in an agreement to go that night to the church and destroy them. They prayed together three times before going to the seat of action. They thought that nothing but good would result from this act. Mr. Hanna Buktor tore off the pictures as the others brought them out, and they made a fire and consumed the shreds, and threw the frame work into a little room. While they were thus engaged three acquaintances passed by, and Mr. Hanna Buktor called to them to engage in prayer for a blessing on the work they were at. Mr. Wasif, with Mr. Weesa, were spending the evening at the governor's house, and chanced to be returning home and passed them as they were leaving in a body, some of them carrying some of the spoils under their arms. He asked them if they had taken leave of their senses altogether, and then sent them off, one by one, in different directions, in order, if possible, to escape suspicion. Next morning the news spread like wild-fire throughout the town, and the whole Coptic sect, summoned under the threat of a haram by the bishop, marched down to the office of the governor, with the bishop, priests, and chief men of the laity at their head, and laid their complaints before the governor. The latter handed the case over to the chief of police, who sent the sheikhs of the carpenters, smiths, etc., to report. They found that the church could be entered, without being broken open, from the neighboring houses. One of these and the farthest distant, was the house of Athanasius, the carpenter. He, though innocent, and his two brothers, were seized forthwith. All who had a share in the act became completely stunned at the turn the incident had taken. Dr. Hogg urged them all to confess. At first they were loath to do so, but finally made a complete breast of it, and told all and were all thrown into prison, even Hanna, Mr. Weesa's brother. Mr. Weesa did his utmost to conciliate the enraged Copts. The chief Muslims, who at heart approved of the breaking of the pictures, also used every effort to effect a conciliation, but the

Copts, naturally, were furious as well as jubilant. What they had been praying for, and thinking it almost an impossibility to secure, they now saw at their very feet, viz., an opportunity of wreaking their vengeance on a man who for months had kept them in hot water, and were they to be coaxed by a compromise? Assuredly, no! Meanwhile, the prison became the gathering-place of the brethren, where they read, sang Psalms, and prayed—prayed as they perhaps had never done before. The governor kept them in jail, but delayed passing sentence on them, as he understood that parties had left for Cairo to present the case to the Patriarch that he might lay it before the viceroy and have the iconoclasts severely punished.

Some time after the deed was committed the governor received a telegram from Cairo inquiring about the case. It was said that he gave a simple account of the affair—that the Protestants had gone into the Coptic church and destroyed some of the pictures, and that the reason for their doing so was that the Word of God forbade their use, and that the persons who had done so were not persons of bad character, but respected in the town. Next day, or soon after, a telegram was received from the viceroy ordering the release of the persons. On receiving this the governor called the leading men of the Coptic sect and informed them that the prisoners were to be forthwith released by order of the viceroy, and urged them to make up matters with Mr. Hanna Buktor, as he had himself suggested and strongly urged from the first. They agreed to do so, seeing they could do no better. He then sent for Mr. Weesa and also for the prisoners, and addressed all parties, urging upon them the necessity of respecting each other's opinions, and let bygones be bygones. Hanna Buktor then asked pardon of the Copts for what he had done, and they reluctantly and coldly gave the hand of reconciliation. The news of their release spread rapidly in the town, and several hundred Muslims, Copts, and Protestants met in Mr. Weesa's court to welcome his brother Hanna back, and Dr. Hogg, of course, was there. He says in a letter written at the time:

"We sent for the singing books, and I preached a sermon suited to the occasion, stating in the course of it that if six

months in the galleys or up the White Nile were to be the means of awakening an interest in religion among the people of Asyut, I for one would be willing to bear the imprisonment, and I urged on all the importance of breaking the idols that were set up in their own hearts, and to seek henceforth to win their brethren by words and deeds of love. We do not yet understand how the release was brought about. The Copts attribute it to the influence of the consuls in Cairo, and believe that Messrs. Wasif and Weesa and I wrote as many as twenty-four letters, while the fact is that none of us had the heart to write to anybody, and we all felt from the first that this was not a matter for human, and particularly for consular, interference. All that was known at the time was that the Copts had written to their Patriarch, and the Patriarch had seen the viceroy on the subject, and communications had been sent between the viceroy and the governor. The Protestants regarded the release of the offenders as almost miraculous—certainly not in accordance with their deserts. The Copts, however, did not allow the matter to rest. The bishop of Asyut and the priests are reported to have told the Patriarch that with such an issue of the case they would no longer remain in Asyut. In the meantime, however, many faltering ones felt that the Lord was with the Protestants, and became stronger. Many who had taken no interest in Divine truth became apparently anxious inquirers. The open doors widened, and doors which before were locked and barred were opened. Many copies of the Scriptures were sold to Muslims, when they learned through the action of the Protestants that they condemned picture worship, as they had always thought before that Christians were idolators. But the efforts of the leading Copts, through their Patriarch and other dignitaries interested in the case, were successful in having it reviewed by the court, and the court decided that Mr. Hanna Buktor be imprisoned for three years; the three who entered the church and did the work for two years; and the remaining four for one year—all in the penitentiary; that the value of the property said to be stolen should be paid, and that the pictures either be replaced or their value, appraised by non interested parties, paid. A slight change was

afterwards made by substituting Esna for the penitentiary. They spent about five months in prison, the last month of which in the penitentiary at Esna. They were compelled to pay $350 for the property they were unjustly charged with stealing, and $1,350 the value put upon the pictures, which were not worth one-tenth of that amount. They were denied the privilege of replacing the pictures, which the sentence of the court gave them. They were finally pardoned by the viceroy on his return from his European trip in the autumn, at the intercession of the Spanish and American consuls-general. The lessons the prisoners had learned did not in any sense lessen their hold on Divine truth, or cool their ardor in teaching it to others. Before the year closed Mr. Weesa and his brother commenced the erection of a place of worship for Protestants, which was finished the following year. They also, in conjunction with Mr. Wasif Khayat, took up a matter of the greatest importance and carried it through to a successful issue. For over a thousand years the great market day of Asyut had been on Sabbath. Only on this day could traders in cattle, sheep, camels, grains and farm produce, and manufactured articles of all kinds, find opportunity to buy and sell. Thousands of people from the villages around visited Asyut on that day for trade, and the people of Asyut bought their provisions for a week on that day. No man whose business was large or small could make a living without exposing for sale the articles of his trade on the Sabbath. With the progress of Protestantism, it became a necessity that the market day be changed, but it seemed at first sight next to impossible. The Muslims had no interest in changing it. Many of the Copts preferred to let it remain as it had been. A petition was prepared, and Messrs. Wasif and Weesa got it signed by many leading Muslims, and also by many Copts who were shamed into signing it, because if they did not they might be said to deny the Christian religion. The officials were visited and their good will secured. The governor, however, whose favor to the change was assured, was removed just as the petition was being circulated, but the brethren, believing the thing to be of God, resolved to go forward. On its being presented to the new governor, he gave

his consent, and public criers were sent through all the other markets of the district to notify the change of the Asyut market from Sabbath to Saturday. Perhaps on the first Saturday more came because of the novelty of the thing, at any rate everybody seemed to have been pleased with his business that day, and the change of an institution, which was by many considered sacred, was established. The idea of the common people for a time was not that the market, but that the day, had been changed, and some of them were heard exclaiming, "What will these Protestants do next? They have actually changed Saturday into Sunday!"

While these things were going on in Asyut, the good work was extending in the villages around. During the session of the theological seminary, visits were made on Sabbaths as follows: Two to Waladiyah, ten to Dronka, two to Shutb, two to Rifa, one to Mushy, fourteen to Mutiah, four to Bagore, fifteen to Nakheilah, one to Azziyah, one to Busrah, one to Wasta, eight to Beni-Aleig, five to Abnub, one to Hammara, eight to Sahil Salim, one to Nawamen and one to Kom Saadah. From May to October, Badari, Nakheilah, Bagore, Mutiah and Beni-Aleig were occupied by junior members of the theological class. In Nakheilah and Mutiah, the work was specially promising.

A word about Kus will end the record of upper Egypt for 1869. Brother Currie remained at his post faithfully laboring until the middle of July, though the thermometer sometimes marked 105° in his room, and perhaps never less than 100° for two months. He remained too long, as the sequel proved, before the year closed. One reason for his staying over and above his time was his love for the little flock in Kus, and his desire to comfort their hearts, and help bear the burdens of the prisoners from Asyut who were in Esna, a neighboring town. After Mr. Currie left, Iskaros Masood remained until the theological seminary opened, and from that time the people there were left to themselves and the Great Shepherd.

During 1869 Alexandria was subjected to some startling and very trying changes, and "the little church there had for a time the appearance of a ship struggling under bare poles, with adverse gales coming upon her successively from every point

of the compass." On the writer's return from America, about the middle of September, 1868, and during his stay of a few days with Mr. Pinkerton, he noticed evidences of his adoption of strange views and practices, some of which almost led to the belief that his mind had lost its balance. He had been reading an account of the exercise of the healing power by the laying on of the hands and prayer in some places in Germany, and had moreover come in contact with some Quaker brethren who were visiting various places in the East, and had from them imbibed some deep mystical notions. In order to get into communion with Christ he thought it was only necessary to retire into a solitary place, shut the eyes, meditate, and wait for the "power" to come from on high by the Holy Spirit. He professed also to have the power of healing by the laying on of his hands and prayer, and avowed that he had abundant proof of his possession of this power. Miss S. Gregory, who had some serious internal disorder, was then under his treatment. He averred that he had been assured that he was to cure her of her malady, howsoever serious it might be, and he described to me how he was affected when upon her having a violent attack of pain he put his hands upon her head. He said he could feel the disease entering into himself through his fingers, passing up his arms, and filling his own body. In order to throw it off he was accustomed to take a cold bath in the wash-room on the roof! As my eyes had not yet become very strong, he proposed to try his healing powers on me, but I did not care to encourage him in his vagaries. He had also at the time of our arrival in Alexandria been holding a prayer-meeting every morning with a few of the brethren, for the space of a month, for a pentecostal outpouring of the Spirit, but I knew nothing about it until one morning, after taking a sip of plain coffee, without eating anything, he suddenly left the table, and soon after I heard singing downstairs; and on asking his wife what it was, she told me of the prayer-meeting. I remarked that it was strange he did not inform me, as I, too, would attend most cheerfully at any hour of the day. I left the breakfast table and went down and found a few persons assembled. They continued praying and singing for some time, but there was no

reading from the Scriptures or remarks for edification. The prayers were earnest, and the central idea in them all was the outpouring of the Spirit in an outward, visible form, according to their expectation. Many of Mr. Pinkerton's motions, exclamations, remarks, sighs, and groans at family prayers, were not only new but often startling, and certainly led both Mrs. Watson and myself to conclude he was losing his mind. As we knew nothing before we came of his change of views and his, to say the least, eccentricities, and as he and I had been particular friends before I left for America, I was not in the least prejudiced against him, and learned of his strange actions and his new views from intercourse with him in his own house.

This state of things continued during the first half of the year 1869, and up to the time of the summer meeting of presbytery, and was the subject of conversation among all who knew him, and especially among the missionaries. Some friction had arisen between him and Miss Gregory, so that she had to leave Alexandria about May and go elsewhere. Miss Hart had become a convert to many of his views, and occasionally ran down from Cairo to Alexandria to consult with him. The missionaries were in great anxiety about what was to be done with him, if anything, at the summer meeting of presbytery. The tragic death of Miss Hart, already related, seemed greatly to affect him, and some hoped it might wake him out of his wild reverie. Dr. and Mrs. Lansing had returned from Great Britain, and took up their quarters for a time in Ramleh, and therefore had every opportunity of knowing what was transpiring in Alexandria, and indeed saw and heard much themselves. They felt that something must be done. Dr. Lansing tried to set right some of those who had been led astray, but with little success, and with the result that Mr. Pinkerton greatly resented what he termed his interference with his work. Dr. Lansing, however, was not a man to neglect his duty for personal reasons, but of course he had no right to remove Mr. Pinkerton from his place and pulpit. Thus matters remained up till the time the presbytery met in Ramleh. All felt something must be done, but just how or when no one had determined.

At length at one of the sittings, and much to the relief of the members of the mission, Mr. Pinkerton asked leave to read the following paper:

"It has pleased God, whose I am, and whom I serve in the Gospel of His dear Son, to assure me that He has accepted the services that I have been enabled to render Him in this land, and also to show me clearly that He does not require me to serve Him any longer in this field. I, therefore, respectfully resign to this presbytery the station of Alexandria, for the purpose of proceeding home at once to resign my connection with the Board of Foreign Missions. I also ask a certificate of ministerial standing and character.

"B. F. PINKERTON.

"August 4, 1869."

Several members of the mission had an interview with Mr. Pinkerton, and tried to learn his reasons for the step he had taken, but he declared that, while his relations to his brethren and other external conditions had their influence, yet these did not move him to hand in his resignation, but it was the unmistakable guidance and direction of the Lord. An attempt was also made to have him take time to reconsider the matter, and also the questions of difference of belief between him and the church, but his mind was fully made up. After much deliberation and prayer, the following resolutions were unanimously adopted:

"Whereas, Presbytery has heard Brother Pinkerton's reasons, as above stated, for the request which he has presented; and,

"Whereas, All efforts to induce him to abandon or defer his request have been ineffectual, therefore,

"Resolved (1), That presbytery does not concur with Brother Pinkerton in the conviction that the Master does not require him to serve any longer in this field, to which he has been called in the providence of God and by his Church.

"Resolved (2), That, as he still presses his request, and in view of the fact that a man cannot be retained with profit in any sphere of duty against his own convictions, presbytery accepts his resignation.

"Resolved (3), That the clerk be directed to give him a certificate of ministerial standing and character.

"Resolved (4), That the members of presbytery will follow with their prayers and best wishes the brother who is thus

leaving them, and that, while feeling that his action in this matter must prove a stumbling-block and offense to many, they pray the great Head of the Church that this may not be laid to his charge."

At this same meeting the press was removed to Alexandria and Mr. D. Strang directed to set it up in the mission house there, and take up his residence in the house vacated by Mr. Pinkerton, and have charge of the schools. Mr. Currie was appointed to take care of the congregation and the evangelistic work in Alexandria, but as Brother Currie had to take a change to Syria on account of his health, Dr. Lansing was directed to take his place till his return. Some of the members of the congregation who had thoroughly imbibed Mr. Pinkerton's views, and with whom he had entered into solemn covenant, left the church and opened a service conducted on Plymouth Brethren lines. This continues still, supported as it has been to some extent by some Englishmen of that sect. This was the beginning of the Plymouth Brethren controversy which has caused division and disorder in several villages in the region of Asyut and other places.

Mr. Currie returned from Syria, October 4, and was seized with Syrian fever on the 9th, and died a triumphant death on the 18th of the same month, and was laid beside his wife in the English cemetery of Alexandria. Dr. Lansing, in his report for 1869, says of him: "He was a good man, full of faith and of the Holy Ghost, meek and lowly in spirit, earnest in labor, and firm and unflinching in principle. In his departure we feel as a mission band that we have lost a brother and a true yokefellow, and that the church in Kus have lost an affectionate father." The feelings of that church are best expressed by an extract translated from a letter received from two of its members soon after they heard the sad news of his decease: "Oh! how sad to us all is the news which your letter has brought. It becomes each of us to say with Jeremiah, the prophet, 'Oh, that my head were waters and mine eyes a fountain of tears that I might weep' over this sad news, not on account of the death of that righteous one, for his death is precious in the eyes of the Lord, but for our loss; for he was in a peculiar degree a teacher in the faith and truth, an example in good works, and

our comfort in sorrow. Nay, more, he always sincerely cared for us in all our affairs like a tender father for his loved children, and diligently labored for the edification of us all. Oh! how heavy are these tidings, and how bitter to our hearts the remembrance of them! But since it has been the Divine will to remove him from this fleeting world to that which is abiding, and we can never again see him here, we beseech you to pray God to grant us patience and comfort, and not leave us orphans, but manifest Himself to us, and fill our hearts with joy, lest we be swallowed up of the great grief."

Among a superstitious people these sad events, regarded by the outside world as calamities, exerted an injurious effect upon the work in Alexandria for the time, but the presence of Dr. Lansing at that juncture, and the timely arrival of Miss McKown from her visit home, and her assistance in the work, both in school and in the homes of the people, served to keep the greater number of professors together, and bring them through the troublous times.

CHAPTER XVIII.

January 1, 1870, to January 1, 1875—Comparative statistics—Missionaries, their locations and movements—New missionaries—Organization of Missionary Association—Necessity for abbreviation—Alexandria, work, accessions, death of Said—Monsurah, work, little encouragement—Cairo, work, accessions, defections—Sickness in Dr. Barnett's family and absence in Europe—Death of Elder Salih and others—Sale of old premises to the government, characteristic negotiations—Faiyum, work, little encouragement in Medinah—Headquarters transferred to Sinoris, encouragements and opposition—Asyut church erected, dedication services, organization of congregation—Nakheilah congregation organized, and pastor ordained and installed, and death of chief member—Organization of Mutiah congregation, members working, reasons for rapid spread of Gospel—Kus, visit of Brother Harvey and others, brethren prevented by government from meeting—Coptic and governmental opposition and evidence of growth—Medical department.

COMPARATIVE STATISTICS.

Jan. 1, 1870.	*Period of five years.*	*Jan. 1, 1875.*
6	Ordained missionaries,	7
2	Other male missionaries,	2
2	Unmarried lady missionaries,	6
8	Married lady missionaries,	9
1	Native ordained ministers,	2
8	Other presbyterial workers,	15
4	Book depots,	5
2	Organized churches,	6
180	Church members,	596
4	Sabbath schools,	14
118	Sabbath school scholars,	733
12	Week day schools,	24
17	Teachers,	40
633	Pupils—boys 350 and girls 826,	1,176
6,446	Volumes sold books,	10,176
$2,052	Income from sales,	$2,541
$566	Church contributions,	$3,106
$596	Tuitions,	$567
438	Average Sabbath morning attendance,	986

From the beginning up to the close of 1869, I have given in successive years a sketch of the operations and important events in the history of the mission. To continue this plan to the end would lengthen this history far beyond what is proposed, and would, as we have seen, lead to the useless record of work that goes on from year to year without anything of special interest occurring. I have been led, therefore, first, to group together, hereafter, five years in each chapter, and record the important events in the congregational and evangelistic department together with incidents connected in various ways with the field or with the work; and second, I have concluded to exclude from this record all mention of the book department, the Sabbath schools, the harem work and the educational department, and append brief sketches of these at the close.

The names and stations of the missionaries during the greater part of these five years were as follows:

Alexandria. David Strang, Esq., and wife, throughout all the period; Rev. G. Lansing, D. D., and wife during first half of 1870; Rev. S. C. Ewing and wife from the middle of 1872 onward; Miss T. M. Campbell, Miss McKown only half of 1870.

Cairo. Rev. G. Lansing, D. D., and wife, from middle of 1870 until they left for America in 1873; Rev. J. Barnett, D. D., and wife until they left for Europe in 1872; Rev. S. C. Ewing and wife until they left for Asyut and Kus in the autumn of 1871; Rev. A. Watson and wife from April, 1873; Miss E. F. Johnston from the middle of 1870 onward.

Faiyum. Rev. W. Harvey and wife in Sinoris from January 24, 1870, throughout the period.

Asyut. Rev. John Hogg, D. D., and wife; Dr. D. R. Johnston and wife; Rev. A Watson two months in 1871: Rev. S. C. Ewing two and a half months in 1872; Miss McKown from middle of 1870; Miss Johnston first half of 1870.

Monsurah. Rev. A. Watson and wife until April, 1873, except when absent in Asyut.

New missionaries. Miss A. Y. Thompson arrived near the close of 1871 and was assigned to Monsurah, and in September, 1873, was located in the Faiyum. Miss M. A. Smith came to the field in 1872, went to Sinoris for a time, and then was trans-

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ferred to Cairo and labored for the most part in Haret-es-Sakkain. Rev. A. M. Nichol and wife arrived in 1874, and were assigned temporarily to Asyut. Rev. A. H. Rule and wife arrived in 1872, and were assigned to the Faiyum; withdrew from the mission, and went home in 1873. Miss M. G. Lockhart arrived late in 1874, and was assigned to Asyut.

THE ORGANIZATION OF THE MISSIONARY ASSOCIATION.

Up to the end of the year 1870 all the business pertaining to the work in the field or to the relation of the missionaries to the Board of Foreign Missions and the Church at home was transacted by presbytery, but it became evident that with the progress of the work, the multiplication of native agents, the organization of the churches, and the establishment of native pastorates, presbytery must be restricted to its own ecclesiastical business, and there be created another authoritative body to which should be referred all matters pertaining to the relations of the foreign missionary to the Church at home. The Board, therefore, proposed to the members of the mission in Egypt that they form an organization for the transaction of all business that was not strictly of a presbyterial character. In accordance with this request, the missionaries drew up and forwarded to the Board, to be laid before the General Assembly, a draft of a constitution for this purpose:

Reasons for Missionary Association.

"The committee of the presbytery of Egypt appointed to mature a plan for the formation of an association for the transaction of the financial business of the mission, according to the recommendations of the Board of Foreign Missions, respectfully report that, in their judgment, the work in this land has now arrived at a stage of development when the formation of such an association has become very desirable, in order to avoid complications both at home and in the mission field, and to enable presbytery in a free and untrammelled manner to devote itself to the discharge of its proper ecclesiastical and religious functions. As the subject may not fully be understood by all, especially in its relations to the peculiarities of the work in the foreign field, the committee, before proceeding to suggest a plan for the proposed association, take the liberty of briefly stating the following reasons which strongly recommend such action:

"(1) There are now, and probably always will be, lay members connected with the mission who, not being members of presbytery, are not entitled to a vote in its decisions, but who, as regularly appointed missionaries from the Church at home, have an equal right with their clerical brethren to a voice in the management of all matters which are secular and missionary, as distinguished from ecclesiastical and presbyterial, whose counsels and aid are particularly valuable in all such matters.

"(2) The blessing of the great Head of the Church upon our labors has brought us to begin ordaining native pastors and elders. These have full right to the official exercise of their functions, not only in reference to the churches over which they have been ordained, but also in the higher courts of the Lord's house, and we recognize their full official equality with ourselves and consequent right to a seat with us in all church courts.

"(3) On the other hand, besides the relations we bear to the native community as evangelists, and to the partially organized native churches as temporary pastors—relations which make it our duty and right to sit in all church courts in the mission field, and to unite with native presbyters in the administration and management of all purely ecclesiastical and presbyterial matters—we at the same time sustain other well-defined relations to our Church in America, as its representatives and the responsible almoners of its funds—relations from which arise duties and responsibilities which we cannot transfer to native presbyters. The foregoing considerations indicate the necessity of a clear distinction between those functions which belong to foreign missionaries as such, whether lay or clerical, and those which belong to presbyters both native and foreign, and to effect this distinction and secure the rights and facilitate the performance of the duties of all concerned, we recommend to presbytery the following resolutions:

"Resolved (1), That the Board of Foreign Missions be requested to ask the next General Assembly to authorize its missionaries in this land, lay and clerical, to organize themselves into an association for the transaction of all business arising out of our relations to the Church as its foreign missionaries.

"Resolved (2), That the following constitution for the association be recommended to the Assembly for its approval:

"*Constitution of the Egyptian Association of the Missionaries of the United Presbyterian Church of North America.*

"Article 1. There shall be an association of all the missionaries in Egypt, both lay and clerical, of the United Presbyterian Church of North America.

"Article 2. This association shall be known by the name and title of the Egyptian Association of the Missionaries of the United Presbyterian Church of North America.

"Article 3. This association shall be amenable to the General Assembly through its Board of Foreign Missions, or any other agency which the Assembly shall authorize to communicate with the association.

"Article 4. The association shall have the following officers: A president, a secretary and a treasurer, all of whom shall be elected at the annual meeting of the association, by a majority of the votes of the members present at that meeting.

"Article 5. This association will have power to fill vacancies in these offices whenever they occur.

"Article 6. It shall be the duty of the president to preside at all meetings of the association and discharge all other duties usually incumbent on such an officer.

"Article 7. It shall be the duty of the secretary to keep a record of the transactions of the Association, and to conduct all its official correspondence except such as belongs to the treasurer.

"Article 8. It shall be the duty of the treasurer to hold in the name of, and in trust for the Board of Foreign Missions afore-mentioned all lands, tenements, permanent funds, libraries, printing press, and apparatus, and all property whatsoever pertaining to the mission, and he shall give such legal security for said property as shall be demanded by the Board of Foreign Missions. It shall be his duty also to receive, hold, and, according to the direction of the association, dispose of all moneys received for missionary purposes by the association from the Board, or from any other source whatsoever, and he shall render a full annual report to the association.

"Article 9. In conducting its business the association shall be governed by the general rules of similar bodies, and shall have power to enact such by-laws as any peculiarities in its circumstances may demand.

"Article 10. The association shall meet annually pursuant to its own motion, and shall, besides, meet as often as the circumstances of its work may require, and special meetings may be called by the president when requested by two of the members of the association.

"Article 11. A majority of the members of the association present in Egypt shall constitute a quorum for the transaction of business.

"Article 12. It shall be the duty and exclusive right of the association to dispose of all funds committed to its trust, and to transact all missionary business arising out of the relations of

its members to the home Church, and it shall report all its proceedings to the Board of Foreign Missions for its consideration and approval.

"Article 13. This association shall be organized and go into operation as soon as practicable after the necessary authorization and approval of this constitution shall have been received from the General Assembly.

"Article 14. This constitution may be altered or amended by a majority of any future association, with the concurrence of the General Assembly.

The first meeting of the Missionary Association was held in Cairo, March 17, 1871, and the first meeting of the presbytery at which native members took part, and in which the business was transacted in the Arabic language, was held in Nakheilah on October 31, 1871, on the occasion of the ordination and installation of Tadros Yusif over the congregation of that town. From that time all purely mission matters, such as property owned by the mission, schools established and carried on by it, location of missionaries, care and disbursement of funds, other than those collected from churches in Egypt, have been under the control of the association; but all ecclesiastical matters, such as the admittance of students of theology, their licensure, ordination, organization of churches, appointment of native religious workers, and the use of money collected in the native churches, belong to presbytery. So far the system has worked admirably.

To give a detailed account of the spread of evangelistic work in the Nile valley during this period, and a description of the means and agencies employed, would take up a whole volume.

The religious services at Alexandria, both on Sabbath and during the week, were conducted by the missionaries located at the station, assisted during 1870–71 by the licentiate Mr. Ibrahim Yusif. Special meetings were held for a time at Kermuz, a suburb of Alexandria. As there was no suitable place for the Sabbath services in the mission premises, the use of the chapel belonging to the Established Church of Scotland was secured for a money consideration, and this arrangement continues up to the present time. The only serious objection to it is the necessity of meeting so early on Sabbath morning that some of the people find it difficult to attend.

In 1874, six men and five women were received on profession of their faith. "One of these," Dr. Ewing then wrote, "is a soldier, who has for two years attended the services on Sabbath morning with a good deal of regularity. At our recent meeting of presbytery, the elder from Nakheilah asked me if I had ever met this soldier in Alexandria. I replied, 'He is one of the new members just now reported. Do you know him?' The elder replied, 'He is from one of the towns near our place, and some years since a number of us were accustomed to select one of our acquaintances who was not a member of the evangelical church, and make his conversion a special subject of prayer. This is the one I had selected. I had not heard of him for a long time, but thanks be to God for what I now know.'"

Of those who died at Alexandria was Sa'id Abdulla, which translated means "happy servant of God." He was one of the many who were stolen away from the Sudan in their boyhood through the wicked slave traffic. After many sad experiences, he ran away from his master and took refuge with a French consul, who refused to restore him. He afterwards found employment, which took him to Liverpool, where he learned some English, and, what was better, the Christian religion. He came afterwards to Alexandria and was taught to read by the writer, and instructed more fully in the way of life, and made a clear and earnest profession of his faith in Jesus, his Saviour, and united with the church in April, 1866. He remained a consistent member until the day of his death, February 2, 1871. His death, which occurred at the German hospital, from heart disease, came at last suddenly, but during his last illness and a previous one about a year before, he exhibited rare patience, cheerfulness, and resignation. Coming to the joys of the Gospel of freedom from the sorrows of slavery, he was a witness to God's goodness overruling man's avarice and cruelty. His case, too, was a proof of the fact, denied by many nominal Christians in Egypt, that God's Word and Spirit can convert a Muslim into a meek and lowly Christian. He lived beloved of all who knew him, and his funeral was attended by many who occupied much higher positions in society than himself.

In Monsurah the means of grace were used on the Sabbath and during the week. Meetings for prayer and the reading of the Word, visitation of people at their homes and in their shops, Sabbath day services and Sabbath school lessons, yet the success was small. The people in that town and vicinity were steeped in corruption and wickedness. Visits were made to Mit Assas, Saminud and Mahalla. The Coptic clergy were alert in the use of means to prevent every approach to their people.

A great amount of work was carried on in Cairo. Services in Arabic were held regularly twice every Lord's day—in English once, and in Armenian or Turkish. During the winter of 1871–72, fourteen services were conducted in Cairo every Lord's day by our mission workers, and several evening meetings were held during the week in the Ezbakiyah quarter and also in Haret-es-Sakkain ; while the Sabbath schools and meetings for women were well attended. Encouraging accessions to the membership of the church were made, but there were several sad cases of backsliding. The temptations in this city are so many that it seems everything exists to pull down and nothing to build up. Dr. Lansing, and the pastor-elect, Mr. Ibrahim Yusif, were both so ill at one time that there was little hope of either being restored. So deeply was their critical condition felt by the church that a day of fasting was kept with earnest prayers, and both were restored.

In 1872, Dr. Barnett and family were compelled to seek a change in Europe, and Dr. Barnett only returned in 1873 to pick up his household goods and go home to America, Mrs. Barnett in the meantime remaining in Europe under medical treatment for severe ophthalmia, which for a time, if not permanently, destroyed the sight of one of her eyes. The same year Dr. and Mrs. Lansing also returned to America on a visit, and the congregational work was left to Mr. Ibrahim Yusif, pastor-elect and the writer. On learning that many of the women did not understand a formal discourse, I asked them to remain after the sermon on Sabbath morning, and went over the subject with them in a simple conversational way, which proved of much profit to them as long as it could be carried out.

It was with deep regret to all that the pastor-elect rejected, in 1874, the call of the congregation, though he had formerly given it some reason to believe that he would accept it. Perhaps the uncertain state of his health had something to do with it. He also withdrew for a time from mission work and entered into business, but remained a member of the congregation. Another man, of whom we all had high hopes, and who had taken an active part in evangelistic movements, became affected with the Plymouth notions, and denied the obligations of Christians to keep the Sabbath, ceased to attend the meetings of the congregation, and entered into business requiring him to work on the first day of the week. During this period the Cairo congregation had to mourn the death of Mr. Salih Awad, one of the first converts and an elder. He was brought to a knowledge of the truth through Brother McCague, as I have already mentioned, and he remained steadfast to the last. He was liberal, but peculiar in his contributions to the work of Christ, regular in his attendance at religious meetings, upright in his conduct, faithful in the performance of his family duties, and we have good reason for the assurance that he was happy in his death. Many a time I visited him in his sickness, and very sorry I was that I was in Ramleh at the time of his death, and only reached Cairo to offer a prayer at his grave. Previous to his death he left a contribution of $750 for the mission, which was spent to aid in the erection of the premises in Cairo.

Another worthy and prominent member died the same year, Khalil Effendi. For several months he watched at the bedside of one of his sons until he was taken away. Soon after, he himself was taken ill and followed the son to the spirit world.

It was in this period that the old property given to the mission in Cairo was finally sold to the viceroy. This property was at the opening (mouth) of the great street of Cairo, called the Moosky. It was in a most central position, and was given to the mission, as we have seen, by Sa'id Pasha, in perpetuity for school purposes. The mission, though able to hold it against the government as long as it was used for the purpose for which it was given, yet had no clear title-deed for it, and therefore

could sell it only to the government. Ishmael Pasha, the successor of Sa'id Pasha, had exalted ideas about the improvement of Cairo, and had new and wide streets opened here and there through the thickly populated parts of the city, and perfected plans for a new part to be added to the city around the fine garden of the Ezbakiyah, which he had laid out in an artistic manner, with trees, flowers, grotto, restaurants, fountains and a small lake, and surrounded all by a large iron fence. Our mission house, however, interfered somewhat with his plans, on account of its commanding the entrance to the Moosky, where he wished to erect a government building, but he had a wonderful capacity for executing what he took in hand, sometimes by fair means, but often by foul. About the year 1870, he commenced to reconnoitre in order to discover some means of approaching the missionaries and securing the premises. On the plea of making a survey, a man, at the instance of the government, got permission to enter and look through the house, and measure the court, and told the missionary in charge that the premises were worth £2,000. Later on, an offer of £3,000 was made. Later still, £4,000, and after a long time, £5,000. The Missionary Association, informed of the propositions, and not wishing to stand in the way of any improvements which the Khedive might wish to make in that quarter; knowing, too, that in many ways he might in the end force the mission to remove, since it had no legal title-deeds, it appointed a committee, consisting of Drs. Barnett and Lansing. This committee was afterwards discharged, and L. Muller, Esq., of the firm of Messrs. Tod, Rathbone & Co., was requested to act as the mission's agent. It soon became apparent that Mr. Muller needed the co-operation of the mission staff, and therefore Dr. Lansing and Rev. S. C. Ewing were appointed to advise with him and empowered to close the negotiations if a sufficient offer was made by the government of his highness.

All such business moves very slowly in the East, and this dragged on, adding much to the cares and vexations of the resident missionaries, and although the assistance of Hon. R. Beardsley was heartily given whenever it seemed proper, still it was not finished up to the time of the annual meeting in the

spring of 1873. At this meeting the writer, who was then removed from Monsurah to Cairo, was added to the committee. Active negotiations were immediately resumed on the writer's removal to Cairo, and frequent interviews were held with the authorities, who had raised their offer to £6,000, or $30,000. At this juncture, our ambassador at Constantinople, then the vice-president of the American Bible Society, visited Egypt and took a deep interest in the mission and the negotiations. The committee hinted to him that he might, in an interview with the Khedive, prevail upon his highness to give an additional £1,000, in view of the fact that the money would be used in the interests of education. This he succeeded in accomplishing. It remained, however, to secure a lot on which to build. Lots were very high just then, and had we been obliged to buy a lot, it would have taken at least £2,000 of the £7,000. So the committee put on a bold face and secured the intervention of friends to lay before the Khedive a request for a lot on which to erect new premises. He was informed that the mission did not wish to carry the £7,000 to America, nor to spend it on their general work in Egypt, but they wished to erect premises in the city of Cairo that would correspond with his ideas of what was befitting the great capital of Egypt. At first he demurred somewhat, but finally consented to give us the lot immediately to the north of the one on which the mission building now stands.

Up to this point the negotiations were only verbal, and it was then proposed to make a written contract between the committee, on the part of the mission, and the governor of Cairo, on the part of the Egyptian government. In the meantime, however, the government gave us £1,000 to bind the bargain. The committee drew up the form of the contract, in which it was agreed to deliver up the keys of the old premises within forty days from the date of the contract, and on delivering up the keys they should receive the sum of £6,000 and the title-deed for the lot. We left the contract with the governor, and returned next day to have it signed if he agreed to it. On returning, we found that one or two changes had been made, one of which made the payment of the £6,000 at the time of giving up the keys of the old premises, to our mind, at least doubtful.

As we understood it, it might mean that the payment might be made then or any time after, and so we would not agree unless the matter was made clear that at the time of giving up the keys the money should then and there be paid. The governor also pleaded that he could not give the legal deed at the time of his receiving the keys of the old premises on account of a point of law. As he might have been right on this point, we waived that condition and, instead, asked the governor to give us his promise in writing, sealed with his seal, that he would give us the title-deed ten days after getting the keys. He demurred, saying, "Cannot you take my word of honor? I am governor of the city of Cairo, and cannot you believe my word?" We said we were a committee appointed by a society, and were responsible to that society, and must do business on business principles. The interview broke up without the contract being sealed, and the governor went down to Alexandria to consult with his superiors. After a few days he sent for us and agreed to our conditions. We received also an order to take possession of the lot immediately, but on reading it, we found it gave only possession of half the lot, so the next day we went back to the governor and returned this order, saying our agreement was for the whole lot, and we could not take half of it. Then we went home and kept quiet. We had in our hands £1,000 already paid, and still had possession of the old premises, and so we were perfectly safe. Hitherto we had run about the business; now we thought the other side should make the first move. We, however, let our consul-general know how the matter stood. After a few days he was sent for and asked why the missionaries would not accept the lot. He replied that as the contract was for the whole lot, they would not very likely take a half.

When the government saw it could get no assistance from the consul-general, a message was sent to the committee to look out for some other lot belonging to the government, as the half of the one promised had become the property of another individual. So we looked around and found the one on which our premises now stand, and agreed to take it, although it was not quite as good. The forty days given us to find houses for

the families, for the schools, and book department were none too much. With great difficulty houses were rented for the different objects of the mission. On the fortieth day we put in an appearance at the "governorat." Dr. Barnett, who had returned from Europe, accompanied us. To him was given the big key of the old premises, which he was not to deliver up unless the other conditions were fulfilled. The governor gave up his sealed promise to hand to us after ten days' the title-deed, the usual charge of five per centum for expenses being remitted. Dr. Barnett handed to the governor the key, and the treasurer of the governor brought in the £6,000 in gold and paid them over to our bankers. In counting them over two twenty franc pieces were found instead of two pounds sterling, making a difference against us of two dollars. This I made good to the mission. So thus ended the negotiations with the government. Had the matter been delayed another two months we would likely be still in the old premises, for the Egyptian government got into financial difficulties almost immediately after, and had no money left for such operations. It is scarcely necessary to add that we were glad to receive the deed at the time specified, for we did not know what the Turk might do in the matter.

In the district of Faiyum the door continued to open wider and wider in Sinoris, while the prospects were not cheering in Medinah. Brother Harvey considered it his duty to remove his headquarters to the former place, which he did on January 24, 1870, and soon after Mrs. Harvey opened a school for girls. Eleven adults were received to membership on profession of their faith during the first year of their residence there, and meetings for prayer and study of the Word were held every night, besides the regular services on Sabbath, also prayer-meetings for women, and a Sabbath school. The blessing of God accompanied the use of the means of grace and encouraging numbers professed their evangelical faith year by year. The work in Medinah was continued on a smaller scale on account of the more urgent demands from other places. Rhoda was visited, and as a door was opened there, a worker was sent to it for a time, and his labors were not in vain. Visits

were also made to Fiddemin and Tamiyah. At the last named place two persons were beaten for listening to Protestant doctrines.

In 1871, Brother Harvey hearing of a partially enlightened Copt residing in Suft, visited him and found that the man was far in advance of his countrymen in intelligence. A school was opened there and continued for a short time, then an evangelist was sent, and before long the nucleus of a congregation was formed during this period. Other places were visited, such as Sanhur, Agamien, Nazely, Minyet-el-Hist. The congregation of Sinoris was organized in March, 1873, by the election of elders and deacons during the session of presbytery there.

Much opposition was stirred up in Medinah and Sinoris to the building of a house of worship in the latter place, but God heard the prayers of His people, and formal permission was granted by the government, and the foundations were laid on May 6, 1874. By the end of the year the walls were finished and enough money had been secured, chiefly through Brother Harvey, to finish the building. A good deal of persecution and determined opposition were often experienced in the work in the Faiyum, both from the Copts and the government officials, the latter at Coptic instigation. As a specimen of what not unfrequently occurred, I record the following: During this period services were being held in Sinoris one Sabbath day by Brother Harvey when an order came from the seat of the provincial government at Medinah for six Protestants to appear before the governor, the names being given, and among them Mr. Fanus Hanna and one of the teachers. They obeyed the summons, though they had no knowledge of what they were accused. On reaching the government offices they were brought before the sub-governor, who thrust them into prison without giving any reasons. After some hours they were recalled and accused by the Coptic priests of talking against their religion. They replied that they were only trying to lead the people back to their original faith. They were then, after attempts were made to intimidate them, kept until the governor arrived, and while waiting for him persons tried to induce them to sign a paper promising not to agitate any more on the

differences between the Copts and Protestants, but they firmly refused. After the governor came they were questioned about their conduct, and the chief scribe, a Copt, tried to influence the governor against them, but he, seeing they had committed no offence against the law, released them. It afterwards happened, however, that in other cases the brethren found it not easy to convince the authorities of their innocence, for Muhammadan rulers generally have a strong hatred to Protestantism, because it makes men intelligent and gives a love of freedom, and undermines Islamism effectually, and is more likely to make converts than the sects that worship pictures and pray to saints.

The period from January 1, 1870, to December 31, 1874, was one of great importance in the history of the work in the town of Asyut and the great district attached to it, whether to the north or to the south. Brother Currie, who had his headquarters at Kus, had, in the mysterious providence of God, been taken home to receive his eternal reward, and the superintendence of the work in that region naturally fell upon the missionaries at Asyut. Of the things worthy of note (and perhaps no more worthy than many others), I would mention the following:

Beginning with Asyut. The building, the site for which was bought in December, 1868, but which, for various reasons, was not commenced until the 29th of November, 1869, was so far advanced by the time presbytery met in 1870 that it was resolved to meet in it thenceforward, in preference to the open court in which for several months the religious services had been conducted, and to make the occasion memorable, it was agreed that the first meeting should be held in the new church on the first Sabbath of March, when all the missionaries of Egypt would be present. A preliminary meeting was held on the previous evening, at which the retiring moderator delivered a carefully prepared discourse on 2 Corinthians 10:4, and constituted the presbytery with prayer in the presence of an attentive and interested audience, who had never witnessed such a ceremony, affecting in its very simplicity. At an early hour next morning an audience of above two hundred assembled

to witness the dedication services in which all the other ordained missionaries took part. Dr. Barnett presented the dedicatory prayer, Dr. Lansing preached the opening sermon. Dr. Hogg baptized two children and admitted eight new members, then the Lord's Supper was celebrated, at which the Rev. Messrs. Ewing and Harvey officiated, and Brother Ewing preached also in the evening. Special services were held in the new church every night during the meeting of presbytery, the most important of which was that held on Wednesday, March 16, when after a careful examination, lasting for several nights, two of the students of the seminary were formally licensed by the presbytery to preach the everlasting Gospel. The beautiful communion service presented to the Asyut congregation by the Second United Presbyterian church of Monmouth, Ill., was used for the first time, and formally presented to the congregation at the interesting communion season just referred to, so that nothing was wanting to make it a day long to be remembered. Early in the following April the organization of the Asyut congregation was effected by the election and ordination of three elders and two deacons who took a deep interest in the spread of the truth in their own town and elsewhere. The year 1870 was remarkable, too, for the large accession to the membership, viz., forty in one year, of whom nineteen were from Asyut. During the absence of Dr. Hogg for more than a year, the congregational work was carried on five months by missionaries from the northern stations and eight months by licentiates and other native workers. The many changes of workers, some of whom were but poorly qualified, had an injurious effect upon the congregation, and the evening meetings and Sabbath schools, but after the return of Dr. Hogg and during the following two years there was a marked improvement.

After the organization of the congregation of Nakheilah on April 22, 1871, sixteen of the members of the Asyut congregation were transferred to its roll because they resided in that locality. A call was made out by the Nakheilah congregation for Mr. Tadros Yusif, who had been laboring there for some time, to become their pastor, and was by him accepted, and at a meeting of presbytery held October 31, 1871, he was sol-

emnly set apart to the ministry of the Word and installed pastor over the Lord's people there. This was the first meeting of presbytery at which the business was transacted in the Arabic language, and in which Egyptians were members, and this was the first pastorate which was formed in connection with our mission in Egypt. It has been on the whole a successful one. Few Egyptians have a better head and better heart than Rev. Tadros Yusif. The amount of hard work he has done, with no grumbling, with no mercenary spirit, with no seeking after glory, is only known to the Master Himself. The growth of the evangelical church in the neighborhood is largely due to his energy and perseverance, tact, and unselfish labor. He has now lost his sight, but still serves the Lord with all his strength and power. Nakheilah is a large town, on the west bank of the Nile, about four hours' ride south of Asyut. Half or more of its inhabitants were Copts. It had been visited by all the missionaries who made trips on the Nile. In the early history of the mission many copies of the Scriptures were sold there. The theological students or other workers were accustomed to go there from Asyut in turn on Saturday and spend the Lord's Day. Dr. Hogg went there for the Sabbath as often as he could.

The rich family of Ez Zaglamah had become enlightened and its members gladly entertained the workers, and for a time allowed their meetings to be held in their large court. During the year before the installation, Mr. Tadros Yusif labored there with great acceptance. Fifty-five were added to the membership during the year 1871, so that success followed his labors from the beginning of his ministry. Tadros Abu Zaglamy was one of the leading men of Nakheilah and the head of the laity of the Coptic sect in the whole region. It was no easy matter for a man in his position to renounce the love of honor and join himself to the small despised evangelical party. But God who had called him by His grace and resolved to use him, not as Saul the persecutor, but as Paul the preacher and apostle, opened his heart to the reception of the truth when it was first proclaimed in the town by the evangelists from Asyut, and, like Lydia of old, he opened his house to the preachers, and then opened his mouth to speak in their defence

and to silence their opponents. After searching the Scriptures with great zeal and attending the services with unfailing regularity for some time, he made a public profession of his faith and was admitted to the membership of the church. From that day to the day of his death his zeal in the work of the Lord was ever on the increase. He always carried a copy of the New Testament in his pocket, and wherever he went and with whomsoever he was he never lost an opportunity of reading from it and conversing with all who would listen to him on the great doctrines of the Gospel of salvation. His example was greatly blessed in stirring up the rest of the brethren, especially on the night when volunteers were asked for village work. Besides his earnest Christian zeal, he was distinguished by many amiable traits of character. Notable among these was his humility, by which he often won over to him men of the basest description who sought to prevent him reading aloud in the market place, or in the streets where he generally spent a portion of every Lord's day. His singleness of purpose and sincerity in the performance of his duties were also very marked, and also the faithful manner in which he endeavored to minister to the spiritual wants of his own household. His labors were owned of God in the spiritual enlightenment of all the members of his large household, a matter which caused him unfeigned delight during the whole of his Christian career, and which also proved a solace to his family after decease. On the day of his death two of the brethren called on him. He had been confined to the house for only a fortnight, and was still able to sit up on the divan, and none of us imagined that his illness was anything very serious. He himself seems to have felt otherwise. He asked them to sing the eighty-fourth Psalm, in which David gives utterance to his fervent longings for his heavenly home. After they had sung it once he asked them to sing it a second time. Shortly after their departure one of the elders visited him and read to him a portion of the Scripture, and then engaged in prayer, and in the course of his prayer he besought the Lord to remove his sickness and restore him to his wonted health and strength. When he had finished Mr. Tadros said, "Why didn't you say, thy will be

done ?" He then called his son (who is superintendent of the Sabbath school in Nakheilah), and charged him to prepare rooms for the accommodation of the pastor and also of the boys' school, until the church, etc., should be built. In a few hours he had left us. Quietly, calmly, and without a struggle he fell asleep in Jesus.

The congregation of Mutiah was organized on December 16, 1871, by the ordination of elders, by a commission of presbytery consisting of Rev. Tadros Yusif, Elder Athanasius and the writer. During the examination of the officers-elect it came out that the chief man in the congregation and one of the elders-elect had a slave. I took him aside and had a solemn talk with him, and tried to show him the sin of slavery and the inconsistency of a Christian holding a human being in bondage. He said he had never thought of it before; that he would think about it and pray over it that night and let me know in the morning what he would do, for I had told him we could not go on with the ordination until he liberated his slave. In the morning he announced that he had come to the conclusion that it was wrong for a Christian to hold a human being in bondage, and that he would publicly announce the emancipation of his slave in the meeting of the congregation in the evening, which he did in all sincerity. He always thereafter treated him as a son, and not as a slave. This congregation of Mutiah grew rapidly. Twenty-two who were on the Asyut roll were transferred to this new organization. Supplies were sent as often as possible from the seminary, to conduct the services on Sabbath day, but the elder just mentioned was able in the Scriptures, very fluent in speech and earnest in prayer, and therefore was capable of edifying his brethren. By February 18, 1872, the membership had become forty-five. These two congregations, with that of Asyut, became centers and sources of light to all the villages in the district around. Every Sabbath afternoon the more earnest and enlightened members were accustomed to visit the villages in the neighborhood, or sought out people in their own towns, and it might literally be said that "they went everywhere preaching the Word." The almost sole subject of conversation then was the doctrines of grace, the new religion of the Protest-

ants as being in accord with or a republication of the old religion of the Apostles. A very large part of the success around Asyut was due to these native volunteers, who were led on and fired up by Brother Hogg.

It is worthy of remark that one reason for the rapid spread of evangelical views at this period was the custom of meeting every night at the various centers for religious services, a custom that still prevails in many places. I believe it was originated by Dr. Hogg, and, at least in the beginning of the work, it served as a means to keep up the interest and zeal of those who had already professed their faith, while it afforded a daily opportunity for inquirers to learn more of the doctrines of the new sect, and to become acquainted with the teaching of the Lord in His own Word in contrast with the commandments of men which they had been taught from their youth. Dr. Hogg reported thirty-nine meetings for prayer, singing and the study of the Word each week throughout the year in Asyut, Mutiah, Bagore, Daweir and Nakheilah, with an average of twenty at each meeting. In Sinoris, the same year, meetings were held on the nights of Tuesday, Wednesday, Thursday and Saturday.

Meetings were also held in Haret-es-Sakkain and the Ezbakiyah, Cairo, but varying in success, on account of the difficulties of fixing an hour suitable to all.

In Asyut there were 624 night meetings in 1873, 313 in Mutiah, 391 in Nakheilah, 373 in Kus; the average at each was thirty persons. Some of these meetings were held during the day, i. e., those expressly for women, as very few women attend the night meetings, it being contrary to their ideas of propriety, as well as an interference with their domestic duties, to go out at night.

A movement was started by Mrs. Lansing, by which a number of the members went out on Sabbath afternoon and distributed tracts in Cairo. This continued for some time, and was a means of great good.

Irregular visits were made by missionaries, or by native pastors and other workers, to many places in the district of Asyut, such as Beni-Aleig, Walidiyah, Dronka, Shutl, Mooshi, Bagore, Azziyah, Busrah, Bedari, Mellawi, Wasta, Abnub, Tahta,

Hammin, Jawily, Es Sahil, Nawamus, Kom Saadah and Minya, and evangelical literature was freely circulated and read, especially the controversial works of Dr. Mashaka, of Damascus, and schools were opened in various places.

Brother Harvey visited Kus in the spring of 1870 and spent a few weeks in that region. Brother Ewing, with his family, spent over two months there about the beginning of 1871, but the people were still in mourning over the death of Brother Currie, to whom they had been greatly attached. There had been a good deal of alienation of feeling between some members, but some of this was removed. All for a time took great interest in the erection of a place of meeting on a lot favorably located and freely given to the congregation. The Coptic clergy, however, reported to the government that the Protestants of Kus had commenced to build a church without a license, and on petitioning for such license, though the good offices of various influential parties had been secured, they had not received a favorable reply when Brother Ewing visited them again in November and December. This, with the absence of stated supply, was the cause of some discouragement and coldness. The visits of some native workers, as the Rev. Tadros Yusif and others, had a reviving effect on them and a quickening influence on the inquirers at Luxor and Kurnah, as also did a brief tour of Mr. and Mrs. Strang. But not only did they not receive license to build up to the end of 1874, but they were compelled to promise that they would desist from holding religious meetings altogether, until they got formal permission to build a church for themselves. From the beginning of the mission work, and especially as soon as success seemed to follow the mission efforts, the enemies of the cause used every means to oppose and annoy them. The Coptic clergy ordered their people not to rent houses or sell lands to Protestants. The government, too, in all its departments was against us and carried out a system of petty persecutions against the new sect, which was said to be led on by foreigners, who had the secret design of taking the country. Sometimes the most outrageous acts of injustice were perpetrated on the native evangelists in the way of imposing forced labor on them or their children.

This made it necessary sometimes for the missionaries to ask for the good offices of the English or the American consul. This indirectly served to confirm the officials in the idea that the missionaries came to extend the influence of foreign powers in the valley of the Nile. The greatest opposition was shown by the government to giving permission to the Protestants to build places of worship. However, notwithstanding the opposition of the Coptic clergy, and the acts of injustice of the Egyptian officials, the Word of God continued to show its power over the hearts and lives of many, for during these five years there united with the Protestant Church in Egypt 435 on profession of their faith in Christ as their only Saviour. They also contributed of their means towards the spread of the Gospel or the erection of places of worship during this period the following sums as near as I have been able to gather: Alexandria, $264; Monsurah, $260; Cairo, $2,775; Asyut, $3,503; Mutiah, $458; Mellawi, $483; Sinoris, $862; Nakheilah, $1,750; Kus, $367.

MEDICAL DEPARTMENT.

Soon after the beginning of 1870 the anathema of the Coptic bishop in Asyut was pronounced against any Copt who should visit or receive medicine from the Protestant doctor. At first this had some effect, but it was of short duration, for before the year ended Dr. Johnston was called to visit the bishop's sister in his own house. Besides the clinic held at the surgery, at which many attended, frequent calls were made in the homes of the people in Asyut itself, as well as the villages around. During 1871 the doctor's practice extended more to the Muslims than formerly, while from thirty to fifty persons applied at the clinic for treatment every day. The doctor's experience was often discouraging, because his best efforts were often rendered useless through the disregard of his patients to his orders, and their ready belief in any suggestion of a stray caller, or a want of confidence in the use of means, the influence of the almost universal belief in the dogma of fate being very great. Dr. Johnston's duties in the academy took up a

good part of his time from the year 1872 onward. In 1873, Dr. Johnston was compelled to be away from Asyût for eight months. He was detained in Cairo by the illness and death of his son in March, and on account of his own health and the necessities of the station at Monsurah, he was requested to labor there and take charge of the work during the summer. Mr. Rule, who had been appointed to Monsurah, afterwards resigned and went home to America, on account of a change of views in doctrine and practice. Dr. Johnston returned to Asyut in September and immediately left on the small boat to make a trip on the Nile as far as Esna. He found many opportunities for helping the suffering and giving them medicine for body and soul. During 1874, patients numbering 4,500 were treated either medically or surgically, more than half of them for diseases of the eyes. The charge of the academy prevented the doctor from making any trips on the Nile afterwards.

CHAPTER XIX.

January 1, 1875, to January 1, 1880—Comparative statistics—Missionaries and stations—New missionaries—Alexandria, work, accessions—Monsurah, work and workers—Cairo, Dr. Lansing pastor—Work in Ezbakiyah, Haret-es-Sakkain and Bulac—Accessions—Case of Ahmed Fahmy, conversion, kidnaping—Means employed to have him recant—Return to Dr. Lansing's—Departure for Scotland with Lord Aberdeen—Attends University of Edinburgh—Goes to China—Laying foundation of new premises in Cairo, interesting exercises—New cemetery in Cairo—Faiyum—Opening of a new church—Departure of Mr. and Mrs. Harvey to America—Election of pastor in Sinoris—Asyut, unsatisfactory state of congregation—Places occupied in the neighborhood and work done by zealous members—The millwright—Work in Upper Thebaid—Mr. Harvey's trip on Ibis, 1877-78—His visit to Kosair—Mr. Giffen's visit to same with Rev. G. Raphael—New pastorates—New organizations, etc.

COMPARATIVE STATISTICS.

Jan. 1, 1875.	*Five years period.*	*Jan. 1, 1880.*
7	Ordained missionaries,	8
2	Other male missionaries,	0
6	Unmarried female missionaries,	6
9	Married female missionaries,	8
2	Native ordained ministers,	6
15	Other presbyterial workers,	25
6	Organized churches,	11
596	Church members,	985
986	Sabbath morning average attendance,	2,083
$3,106	Church contributions,	$4,726
14	Sabbath schools,	30
733	Sabbath school scholars,	1,575
24	Weekly schools,	44
40	Teachers in same,	85
1,170	Pupils in same,	2,218
$567	Tuitions,	$3,225
5	Book depots,	5
7	Salesmen and colporteurs,	12
10,176	Volumes sold,	20,720
$2,541	Income from sales,	$4,694

MISSIONARY STAFF—1874-1879.

Alexandria. Rev. S. C. Ewing and wife, and Rev. John Giffen, till July, 1877. Miss Theresa M. Campbell until May, 1876, and Miss M. A. Frazier from November 25, 1877.

Cairo. Rev. G. Lansing, D. D., and wife, Rev. A. Watson and wife, Rev. W. Harvey and wife, from April 1, 1878. Misses E. F. Johnston, A. Y. Thompson and M. A. Smith.

Asyut. Rev. J. Hogg, D. D., and wife, Dr. D. R. Johnston and wife till April of 1875, Mr. D. Strang and wife until they left for America, Rev. J. R. Alexander, Rev. John Giffen from July, 1877. Miss M. J McKown, Miss M. G. Lockhart until April, 1878, when she returned to America.

Monsurah. Rev. A. M. Nichol and wife, Miss M. E. Galloway until her marriage with Rev. John Giffen, on June 5, 1876. Miss Isabella Strang from the spring of 1879.

NEW MISSIONARIES IN THIS PERIOD.

Rev. Messrs. J. R. Alexander, John Giffen and Miss M. E. Galloway reached Egypt March 13, 1875. Miss Carrie Elder came out in the autumn of 1876, and on her arrival was married to Rev. J. R. Alexander. Miss Isabella Strang reached Egypt in the spring of 1879. Miss M. A. Frazier from Damascus, November, 1877.

Whenever the various departments of mission work at any central station have been established and the workers have entered upon their duties, each one his own or her own place, whether as teachers, or preachers, or Bible readers, or colporteurs, they may all be performing their duties earnestly and faithfully, and yet there may be nothing of special interest to place on record. Just as in the history of congregations in the home field, quiet, steady work may be carried on and yet there be nothing of unusual importance. There may be only small results for some years, but if the seed is being sown in faith and prayer, there will come a time of ingathering. Indeed, it often happens that for a period faithful work is done, protracted sufferings endured, great obstacles overcome, and yet the missionary feels unwilling to put it on paper for the public eye.

These remarks are specially applicable to some of the central stations during this period of the history of the mission.

Brother Ewing had charge of the congregational and evangelistic work in Alexandria as well as the book department. He was assisted part of the time by ex-priest Buktor. The morning services continued to be held in the Scotch church and in the afternoon in the mission house in connection with the Sabbath school. Fifteen members were added during these five years on profession of their faith, and six by certificate. More than half as many removed to other places, so that at the close of 1879 the total number reported on the roll was forty-one. Services were conducted on Sabbath and prayer-meetings held also at Kermuz, a suburb of Alexandria, part of the time.

Monsurah was left during 1875 in the care of native agents, Rev. Makhiel El-Belyani conducting the religious services on Sabbath day and prayer-meetings during the week, with the help of the teachers. Ex-priest Yacoob took his place in 1876. In the succeeding years Brother Nichol was assisted by Mr. Habib Zakhir and others, as he was never in very robust health. Little progress was made in this most difficult field, but the seed was being sown by books and by the living voice and Christian life.

In Cairo, Dr. Lansing was in charge of the Arabic congregation and the services were continued without interruption. Brother Harvey and the writer took their turns with Dr. Lansing in conducting services, both in Arabic and English, and occasionally Rev. Makhiel El-Belyani. The lower chapel of the new premises was used for the first time on the first Sabbath of June, 1876. Special services were conducted by Dr. Lansing in Arabic and by the writer in English. From that time the attendance continued to improve; from three to five evening meetings were kept up at different times and places in the city. Services were continued also in Haret-es-Sakkain in the afternoon by Mr. Harvey and for a time in the morning. A service was commenced also at Bulak by Rev. Makhiel. The Sabbath schools and prayer-meetings for women, as well as all the day schools, continued. The services in Armenian and Turkish

Mission House, Cairo.

were suspended, and the Armenians from that time attended either the Arabic or the English services. During these years there were added to the church by profession fifty-five persons and six by certificates Some fell into open sins and were suspended. Others were taken away to the world of spirits. The membership at the close of 1879, including Haret-es-Sakkain and Bulak, was 101.

THE CASE OF AHMED FAHMY.

He and his two brothers, Muhammad and Mahmud, had all been pupils in the boys' school in Cairo. Dr. Lansing once made this remark to a friend who visited the school, pointing to Muhammad, the older, "That young man is near the kingdom of God." He had such faith in him that he encouraged him to open and conduct a school in the name of the mission in Bulak, and subsequently in Geeza. The boys were sons of parents of good position and some wealth, the father being chief clerk in the Muslim court of appeal. While Ahmed was attending the mission school he also took lessons in El Azhar, the chief school of Muhammadan learning in Cairo. He did not seem to have been much influenced, however, by what instruction he received in our school. In it he learned English as well as French, and thus a world of reading matter was opened up to him. He got possession of various books that seemed to exert an influence upon him. In the autumn of 1875 he was employed as teacher of the new missionaries, and continued in that capacity until his conversion. In performing these duties he had Miss Smith as one of his pupils. She says: "Besides other books, we read every day a chapter from the Bible. Of this, he afterwards said, he tried hard not to think of the meaning, and if any argument was brought forward in favor of Christianity it irritated him very much, so much so that he became angry and requested that nothing more be said on that subject." The only recourse was prayer. The chapter each day was read without comment. After several months he began to ask questions, and finally he became satisfied as to the truth of Christianity, but did not dare to mention it to any one.

Prejudice, too, was hard to overcome. He afterwards expressed his feelings in this way: "I was like a man tossed about by the raging waves of the sea and in danger of being drowned; near me was a ship in which I knew I could find safety, but I felt I would rather perish than be saved by that ship." He would arise at night and pray when all were asleep, and he would imagine some of the family looking at him. At this time he had great conflict of soul. On one side was the honor of his family and friends, and the terrible disgrace he would bring upon himself and his loved ones (for he dearly loved his parents, brothers and sisters). On the other hand, the terrible persecution and death that, perhaps, would follow; the hate that would take the place of fond love in the hearts of his relatives. Then there was the love of Christ and the promise of salvation through Him alone. After a long and fierce struggle, the decision was made, encouraged thereto by the assurance that he would receive a hundred-fold more in this life with persecution and in the world to come life everlasting. He wrote out a confession in Christ with the Scripture reasons for becoming a Christian, but he carried this confession in his pocket for many days before he gained strength and courage enough to hand it over and thus make known that he was a Christian. Finally, he announced his determination to profess the Christian faith and sent a letter on October 16, 1877, to that effect to Miss Smith, and she communicated the news to the rest. He came to this deliberate conclusion after much thought and prayer, and knew well that it meant separation from parents and other relatives. Miss Smith says: "He had gathered quite a little library of English books, which he prized very much indeed, and he was loath to leave them behind in his father's house, so he would bring some of them every day when he came to give the lesson, sometimes bringing one of his father's slaves to carry them. When he had brought all away, he then wrote a letter to his father, telling him that he had become a Christian, and giving him his reasons for so doing, and urging him to examine into the truth of the Christian religion. As Ahmed could no longer stay at his father's house, nor with any of his relatives or Mus-

lim friends, and would not be safe in the house of any native Egyptian, Dr. Lansing took him into his family on November 12, 1877. On the 26th of the same month he received the solemn rite of baptism. Never had so touching a scene been witnessed in our little congregation. All felt that he had given up much, nay, all, for Christ, and that he was thoroughly sincere. Joy, mingled with fear for his safety, was in every heart, and earnest prayers were offered to the Lord of Joseph to protect him. He continued to give lessons as usual. The news of his defection from the religion of his fathers spread rapidly through the city. His relatives and Muslim friends were allowed to visit him. Several of them did so, and brought learned men to discuss with him the various questions of difference between Islam and Christianity. They tried every means to influence him to go back—arguments, entreaties, tears, and threats were all employed to induce him to recant, but in vain. Failing in this, they watched his movements and laid a plan for kidnaping him. He was accustomed to come from Dr. Lansing's house at a certain time to give a lesson and return towards sunset. So, on Thursday, December 20, 1877, towards sunset, his brother Muhammad and other relatives, dressed as fellaheen, watched for him on his return from the mission house, which was situated only a few yards from Dr. Lansing's house, pounced upon him, thrust him into a closed carriage, one of them keeping his hand on his mouth to prevent him calling out, and carried him off to his father's house. Perhaps in less than half an hour he was missed, and the missionaries were thrown into the greatest sorrow and consternation. What had become of him? Had he gone back to Islam? We could not believe it, though some of the natives were ready enough to support it. Had the government spies been on his track and seized him? Inquiries were made of persons in the neighborhood, but nothing definite could be discovered. Evidently there had been some occurrence at the time, but those who witnessed it were afraid to tell what they knew. What suspense that night! Which one of us will ever forget it? The missionaries immediately applied to the American and English consuls-general, and they, without hesitation, interceded with the government of the Khedive in his be-

half, and obtained information and assurances that he was safe in his father's house. He remained there under the most strict surveillance of his relatives for five weeks. Every effort was made to secure his return to Islam. Promises of a lucrative position, threats of torture and death, the tears of his mother, the entreaties of his father and brothers, were all used, but in vain. A noted arguer, more of an infidel than a Muhammadan, who has since become notorious in Persia, England and Constantinople, Gamal ed-Deen, was brought to argue with him, but, although eight hours were spent in the discussion one day, and six hours the next, and Ahmed was wearied and worried so that he could not speak any longer, yet he would not recant. A sheikh noted for writing enchantments for protection and for injury, came and handed the relatives a little silk bag containing a sheet of paper written in Arabic in a mystic form, and folded in a triangular shape, and told him to put it under his fez, saying it would either cure him of his infidel tendencies, or, if he insisted on going back to the infidels, it would produce in him the wildest insanity. He was told that a house had been secured in which he would be killed, according to the Muhammadan law, which enjoins the death of every backslider. His mother, who was so affected and ill that she seemed to be dying, sent for him and begged him with tears to say for her sake, with his lips if not with his heart, the Muhammadan creed: "There is no God but God, and Muhammad is the apostle of God." This he did for her sake. Then, when they saw he had gone so far, they prepared a recantation and made him sign it. Then they took him to the chief of the police and made him sign a similar document there. After this a messenger from the English vice-consul came to the mission, saying: "Ahmed and his relatives are at the English consulate wishing to see you." We suspected, in part, the state of the case immediately, that he had been brought there in order to declare in our presence and the presence of the consul that he had gone back to Islam, but we did not know the preparations made previously to frighten him. Dr. Lansing and the writer went there, and found Ahmed sitting between his two brothers, and his father on the other side of the room. After the usual salutations, we

asked him if he had gone back to Islam. He replied, in a hesitating manner, "Yes." We told him he need fear nothing, he was now in a place where there was absolute freedom, and asked him again, and he replied in the same manner. This astonished us. We could scarcely believe our ears. Still, we noticed that there was no appearance of joy in the faces of the brothers or the father. We left immediately, and on their demanding his books and clothes, we said they were at their disposal at any time. Both Miss Smith and the writer prepared a few lines, in the shape of a letter, and put them in two books of his that were taken to him, saying that we were sad at his having denied his Saviour, but he was no worse than Peter, and on repentance and a new life Jesus was ready to forgive him. We learned afterwards that the day before, Mr. Awad Hanna got a chance to speak to him, and learned from him that he was yet a Christian at heart, so we anxiously waited to hear from him again. Next day, to our delight, we found a letter in the postoffice from him, telling us that he was still a Christian, and that he would come to us soon and tell us his story. The next day, while I was preparing my lecture for the theological students, Mrs. Lansing rapped at the door and said, with a beaming face, "Ahmed is here." Jumping up, I rushed into the next room and grasped him as I never did anyone before, so delighted was I. He told all his story. It was his brother Muhammad (of whom Dr. Lansing had said, "He is near the kingdom") disguised, who seized him and with others forced him into the closed carriage, and took him to his father's house, where what I have already written took place. Before he was taken to the English consulate he was threatened by his brother Muhammad, who showed him the weapons he had on him, and told him that even though he himself should be killed for killing him, that was better than to have a brother disgrace the family by becoming a Christian. For a time it was proposed to put him in an office in the police court, where he could be watched. He continued to call occasionally, and he attended the English service when General Grant was present, and Dr. Lansing, in his sermon, made an allusion to him which caused many inquiries to be made. On January 16 he again escaped from his

father's house and took refuge a second time in Dr. Lansing's house. The government then assured the consuls that orders had been given to the officials and to the relatives that no harm should be done to him, and should the threats of assassination which had been freely vented by them be executed, they would be held responsible, but at the same time we were informed "that they could not assure his safety, for they could not send with him a company of soldiers whenever he should go out in the streets." In the report of the mission for 1877, it is added that "this, together with the failure of the government to punish those guilty of his abduction and forcible retention for several weeks, and also to secure his rights, such as the restoration of his books and clothes, and other developments which we cannot mention, made him feel that it would not be safe to venture out in the streets alone, and at length, unnerved by five months confinement with us and in his father's house, under circumstances of peculiar trial, he was glad to accept the kind offer of the Earl of Aberdeen to take him to Scotland, far away from his persecutors, and also to give him an opportunity to pursue his studies in the university, in preparation for future usefulness. He sailed from Alexandria on March 24, 1878, and, much endeared to us all by our intercourse with him, he has gone accompanied by our hearts' affections and prayers on his behalf. Though his case has not secured all that could be desired on the question of religious toleration, we feel that it is a great advance on the past. First, it may be considered as settled that under the rule of his highness the Khedive, it is not possible that a man can be judicially exiled on account of defection from Islam. Second, the fanaticism of many of the common people, and the feelings of family and caste pride are yet so strong that even the government is unable to take the firm position on the side of toleration that would secure for converts from Islam perfect safety." Ahmed was allowed by Lord Aberdeen to pursue his studies in the University of Edinburgh until he took the degree of M. D., all expenses being met by the noble earl. Difficulties on the line of mission policy prevented his being employed in the Lord's work in Egypt, as well as some doubts as to the safety of his person. He, therefore, accepted

an invitation from the London Mission as medical missionary, and has been very successful in the superintendence of a hospital at Chang Chew Amoy, China.

THE NEW PREMISES IN CAIRO.

As no Christian church can be erected in Egypt without a license (though no permission was then required to build grog shops or houses of ill-fame), application was made through the consulate-general for the necessary authorization. The governor of the city called on the consul-general and presented various objections to the erection of a house of worship at that particular place, chief among which was that it would be disagreeable to the inhabitants and visitors at Shepheard's hotel to have the continuous ringing of a bell so near them. The consul-general replied that he did not suppose there would be much annoyance on that score, as Protestants of their kind did not indulge in that kind of display, as some other sects. Not finding any encouragement from the American consul-general, after the usual eastern delay, the permission came. Plans having been drawn up and approved by the Missionary Association and the Board of Foreign Missions, ground was broken for the foundations of the new premises on February 22, 1875. The foundations had to be sunk on an average, sixteen feet below the surface of the ground to the bottom of the old lake existing there long ago. Over three thousand cubic yards of solid masonry were put under ground for two-thirds of the building, at a cost of $10,000. Subsequently, when the other one-third was built it cost $5,000, so that the whole cost of the foundations up to the surface of the lot was $15,000. On the 26th of November, 1875, a select company of Americans and English, and other nationalities, some of them travelers and some residents, together with a large concourse of Egyptians, Copts, Protestants, Muslims, Greeks, Catholic-Armenians, and Jews assembled on the lot to witness the laying of the corner-stone in accordance with United Presbyterian (not Masonic) rites. A large tent had been erected, covering what was intended to be the basement chapel, and was furnished with

sofas, chairs and benches. The stone, with the hole cut in it for the reception of the tin box containing various articles, was suspended over the spot where it was to rest, and a young buffalo was provided, according to custom, to be slaughtered for the benefit of the workmen. By three P. M. the tent was filled with people, while on either side and in front stood a large interested crowd, from the fairest Circassian to the darkest African, attired in costumes as diversified as their nationalities. Our worthy consul-general, Hon. R. Beardsley, from Indiana, occupied the chair, supported on the right by Hon. Bancroft Davis, U. S. ambassador at Berlin, and on the left by Rev. G. Lansing, D. D., the oldest missionary of our church in Egypt. The exercises were opened with an appropriate prayer by the Rev. S. C. Ewing, of our mission in Alexandria. Then Hon. Bancroft Davis read in English an historical account of the mission, from which it appeared that the mission was begun in 1854 by the arrival of Mr. Thomas McCague, and 20 days after him the Rev. James Barnett, and that at the time of the ceremony there were in connection with the mission: 8 male missionaries with their wives; 2 male missionaries, unmarried; 7 female missionaries; 12 native evangelists and pastors; 63 teachers, male and female; 6 Bible women; 12 colporteurs; 14 primary schools for boys; 7 primary schools for girls; 2 boarding schools for girls; 1 training college; 4 boys' schools of medium grade; 1 presbytery; 6 organized churches; 9 unorganized churches; 600 members of native Protestant churches; 3,000 Protestant community.

Mr. Davis made a few pointed remarks about the results already attained by the mission, and the duty of all lovers of the cause, and especially Americans, to give their sympathy and aid towards the completion of the accommodation needed in Cairo for chapel and school purposes. Then followed Dr. Lansing, reading the same historical sketch in Arabic, then speaking of the importance of suitable school-rooms and commodious, comfortable accommodation for church purposes, and remarking how appropriately the church was related to the schools in the plan of the premises, because it was supported on the one side by the girls' school, and on the other by the

boys', proclaiming to the world that our cause prospers not by keeping the people in ignorance, but by pouring in the light of science and Divine truth. Then the tin box, containing the records of the mission and congregation, copies of the Christian Instructor, the United Presbyterian, and the Evangelical Repository, some American, English, Turkish, and Arabic secular newspapers, a copy of the title-deed of the lot, a copy of the Bible in Arabic, the Shorter Catechism, and a number of American and Egyptian coins, were put into the place hewn for them in the stone, the stone laid into its place in the wall, just under the doorstep of the lower chapel, and with a knock with a small hammer the consul-general declared it well laid, in which he was followed and imitated by the governor of Cairo, his excellency Omar Pasha Lutfi. Then followed Dr. Potter, of New York, with an impromptu but eloquent address, in which he spoke in congratulatory terms of the work of the American Mission, and referred to the peculiar gratification which the day's proceedings must give to the senior member of the mission, and in the most earnest manner declared, that though of another branch of the Christian Church, which perhaps Dr. Lansing would scarcely consider orthodox, still he could heartily ask the benediction of the Father, the Son, and the Holy Ghost on this Christian enterprise. Then Judge Batcheller, member from America of the mixed tribunals in Cairo, made an appropriate and stirring address in the way of encouragement to the missionaries and appeal to the friends of the work to aid it to the extent of their ability. Rev. Mr. Poe, British chaplain, also added his congratulations. The exercises were then brought to a close and the audience dismissed with prayer and the benediction in Arabic by the writer. It was a day long to be remembered by all present, and of great importance in the history of the mission in Cairo and Egypt. The stone, the laying of which was accompanied by the exercises described, was not laid at the bottom of the foundation, which I have said is from fifteen to seventeen feet below the surface, but at the top, immediately under the doorstep, according to the eastern custom. Indeed, the greater part of the walls were already a yard above the ground. The lower chapel and two stories of

the east wing were occupied in the winter 1876-77. The third story of the east wing was finished later on and occupied by Dr. Lansing. Towards the close of 1881 the west wing was finished and occupied by Mr. Harvey and the writer. There were added afterwards a few additional rooms for the comple tion of the premises, a view of which is taken from the south-west corner, and is given opposite page 305.

NEW CEMETERY IN CAIRO.

It may seem strange to mention such an item in a report of mission work, but the matter of having a place where a man may bury his dead without opposition or distraction, often has had a strong influence in determining the action of an inquirer after the truth. Seldom can one be buried in a Coptic cemetery except after a Coptic funeral service, whereas much of that service is directly opposed to Protestant principles. The Catholics are even more strict, while the Greeks are not much less so. Some of our converts have had not only vexatious but harrowing experiences in times of death in their families. At such times the Coptic priests are generally very persistent in opposing any application from a Coptic convert to bury his dead, even in a tomb that belongs to the family, if within the bounds of a Coptic cemetery. Of course, where the towns are near the mountains, there is no difficulty, as the graveyards are, in that case, on the edge of the desert and without walls ; but in the delta, and in places where the cemetery is near the town itself, and surrounded by a wall, there is serious trouble in the case of a death among any of our people. It is on this account that Protestant converts often secure the possession of a piece of ground in which to bury their dead about as soon as they look out for a lot on which to erect the house of prayer. The heat, the laws, and the customs of the country all combine to hasten the burial of the dead. The law makes it obligatory to be done before the second sunset and the custom founded on the proverb, " Do you wish to honor your dead, bury them," secures the burial often within a few hours after decease. Indeed, I have known many instances where preparations for burial were made before the breath had departed. Any dif-

ficulty, then, delaying the burial is exceedingly harrowing. I know one case where a sincere and earnest Christian had to take his dead child and go to a town twenty miles away to have the body put in its resting place. We have not had experiences as severe as that in Cairo, yet there were several unpleasant occurrences with our Coptic and our high church Episcopalian neighbors which prompted us to secure an American cemetery, where the dead of any nationality and any religion may be interred without opposition. A petition was presented to his highness Ishmael Pasha, begging him to give us a free grant of a piece of desert land in the region of Old Cairo. We supposed that he would raise no objections to such a request, as he would be willing to have all the Frank population buried out of his way as soon as possible, and he had a generous disposition which prompted him to bestow favors when such bestowal did not interfere with any of his financial or political projects, and might bring him the praise of which he was fond. It was not long before, he, through our counsul, informed the mission that the request was granted, and that the proper papers would be given by the department of public works. This was at a time, when to secure promptitude in that department, depended on the amount of bribes given to the chief clerk and the civil engineer. We had never been in the habit of securing prompt action in government offices in that way, and therefore the matter was not pushed for a long time. I was the only male missionary present in Cairo at the time, and I am sure I must have gone to that particular office twenty times before the order was issued and permission was given to erect the walls. The plot is fifty by one hundred metres. A subscription paper was prepared and money gathered from residents and travelers to the amount of over $1,500, and with this and some additional sums a wall around the lot and two rooms were erected. Trees have been planted which give grateful shade from the burning sun, and some other improvements have also been made to make the place appear less desolate looking. Many, at the date of writing, have been buried in it, Americans, Germans, French, missionaries, Egyptians, Armenians and others. In the centre rest the ashes of Dr. and Mrs.

Lansing, Mrs. John Giffen and other members of the mission families.

Passing on to the Faiyum we find Brother Harvey visiting many of the out-stations once, and sometimes twice, and he also made a pastoral visitation of all the families of the Sinoris congregation during the first half of 1875, and pushed on the work of the new church so that it was formally opened for Divine worship on May 28, 1875. Both Dr. Lansing and Dr. Hogg were present on that interesting occasion, and took part in the exercises. The death of Mr. and Mrs. Harvey's little daughter Annie, so beloved by all, only twelve days before, and her new-made grave by the north wall of the church, cast a certain sadness over the large company that met to witness the dedicatory services. Mr. Harvey and family left the Faiyum on a visit to America on the first day of June, 1875, being accompanied on their way for a distance by their sorrowing parishioners, whom they had been the means of leading to the Saviour. After their departure the evangelistic work was carried on in the Faiyum by native evangelists. Dr. Lansing and Miss Thompson visited that district twice during the last half of 1875, and on the last visit Dr. Lansing moderated in a call for a pastor over the Sinoris congregation. Mr. Shanooda Hanna, one of the licentiates, was unanimously chosen, and the sum of twenty dollars monthly pledged towards his salary. After his ordination the evangelistic work of the district was carried on under his direction. On Brother Harvey's return from America he visited this, his old field of labor, and did some evangelistic work according to appointment of association. The increase of membership by profession in that district during the five years was 103, showing the fulfilment of God's promise that His word shall not return to Him void.

Passing to the south, we find that the Asyut congregation, being without a pastor, had the services of Dr. Hogg and Mr. Strang during the first part of this period, and Mr. Ibrahim Yusif during the greater part of the following three years. Of course the former were unable to attend to pastoral work, and the congregation suffered to some extent in consequence. Special circumstances also conspired to retard the progress

which was desired in that important center. There were, however, fifty-nine additions to the membership by profession during this period, but the spiritual condition of the congregation was far from being satisfactory. The missionaries, besides being so fully engaged in the educational work, naturally left the care of the congregation to the session, but the members of session had not yet learned their duties, or did not have time to attend to them. The field, in connection with the Asyut station, was at that time still very extensive, comprising the valley of the Nile from Minya as far as the first cataract. It is true that the provinces of Kena and Esna, were, by order of the association, attached to the Cairo center for a time, and Brother Harvey made evangelistic tours in these provinces in 1877-78 and 1878-79, yet the proximity of Asyut to the several stations there, where work was carried on, and the previous acquaintance of people with Dr. Hogg, were sufficient reasons for the uninterrupted correspondence which was carried on between him and the inquiring minds of that region. Perhaps only few places were visited by the missionaries, between 1875 and 1879, which had not been visited before, but the work was continued and energetically followed up, both by them and the native workers, who were being trained in the Asyut college and the theological seminary, and many places were occupied during this period that were not occupied before. In 1875 the places occupied were: Azziyah, Abnub, Mishta and Kosair; in 1876, Minya, Zarabi, Nakadah, Erment and Esna; in 1877, Baiyadiyah, Masarah, Tema, Daweir and Maris; in 1878, Menfalut, Beni Adi, Sanabu, and Ekhmim a second time in 1879.

The work was carried on through this extensive field by means of tours made by the missionaries up and down the Nile on the mission boat, visits over Sabbath to the villages in the neighborhood of Asyut, made both by the missionaries stationed at Asyut and by zealous members of that congregation and the neighboring congregations of Nakheilah and Mutiah, or students in the training college, or continuous work by native workers appointed to various important centers. An interesting condition of the work then was, that as soon as a man adopted evan-

gelical views, he was zealous in spreading the truth among others. Everyone who could read was possessed of a copy of the Bible, or at least of the New Testament, and was very ready to read from it in the hearing of others. The Protestant carpenters of Asyut were not only noted as able and honest workmen at their trade, but also as Christians zealous in the defence and dissemination of evangelical truth. At a certain stage of the work, perhaps no person was as successful as Athanasius, the millwright, in leading people away from their confidence in fastings, feasts and forms, and bringing them to trust alone in Jesus' death and sufferings for their souls' salvation; and he was the most successful, too, while he remained at his trade, erecting sakias * throughout the country. It was a great mistake to take a man of his age and want of early training and put him in the theological class and attempt to make a preacher of him. Similar mistakes, though not so patent, were made during the past history of the mission in the province of Asyut and elsewhere.

Dr. Hogg visited the upper Thebaid in 1875, and conducted evangelistic services in Esna, Erment, Luxor, Karnak, Bedari, Mutiah, Bagore, Jawily and Azziyah. At Esna he met blind Yusif, whom he called a righteous man in a filthy Sodom. He begged Dr. Hogg to dismiss his boatman and stay at least two months, but the great heat (112° in the shade) and nervous prostration forbade the acceptance of such a proposition. Mr. Strang, Mr. Nichol and Mr. Tadros also in 1875 visited the Thebaid, and Mr. Hogg, with the theological class, in 1876; Mr. Alexander and Mr. Giffen in 1878. Mr. Harvey made two trips during 1877-79. I have thought it would be interesting to give some of his notes, taken from his journal, kindly furnished me, to enable the reader to understand the Nile work at that time. The change in the work will be noticed from the time Dr. Hogg made his trip, of which I gave a sketch in the chapter for 1862. Then the missionary took with him books and made large sales, and had more discussions, but Dr. Harvey found little companies of believers, whom he addressed along with many other hearers. Dr. Harvey says:

* Wheels for raising water

"October 15, 1877. At 4:26 P. M. we left Asyut, the wind being from the north, and we sailed up the river beautifully, under the mellow light of the half moon."

"October 16, 1877. We continued sailing, with a good wind until about 4 A. M., when there arose quite a squall from a mountain we were passing. It was with difficulty the sailors took in the sails. We lay to for a short time, and set sail again about sunrise and reached Ekhmim about 5 P. M."

"October 18, 1877. We arrived at Kus at 9 P. M., making the trip, inclusive of stoppages, in three days and four hours, or in sixty hours of actual sailing."

"October 19. This morning I rode up to the town, donkeys having been sent down for us. I went to the school house with Areef Girgis and Mr. Bishai, and met a number of the brethren. After spending some time in conversation with them we dined at Mr. Bashara's. When we returned Messrs. Fam and Malati came down to the boat with me. Fam has not changed, still firm, and even obstinate. My impressions of Mr. Bashara are as formerly, he is a very nice man."

"October 22. Yesterday we all went up to the town. The meeting was held in the house of Butros. I preached from Romans 1 : 16, 'For I am not ashamed of the Gospel of Christ,' etc. The interval was spent in the house of Bashara. At 4 P. M. a few assembled and we held a second service. I commented on the first part of the first chapter of Acts. I was disappointed in finding so few present in the afternoon. My first impressions are that there are very few here who have the work at heart. We returned to the boat at sunset, accompanied by three or four on their way home to Nakada, and with them I talked, read and prayed. Girgis Lozy and Ghibrial, son of Job of Kosair, called to-day and spent some time with me, and afterwards I went up to Kus with them. Mr. Bishai opened the school to-day with forty-five pupils. I was present to close it and to conduct a meeting before sunset; subject, first part of John 1."

"October 25. Yesterday I called at the house of Ayoob and afterwards conducted a meeting at the school house; subject, second paragraph John 1."

"October 26. Luxor. We reached this place last night at sunset. After tea I went up to the house of Mr. Giorgios and after a little, ten or twelve came and I read and commented on Romans 8:1, 'There is, therefore, now no condemnation,' etc. After the meeting the brethren accompanied me to the boat. This morning the consular agent called. Hanain Effendi and Mr. Giorgios spent part of the forenoon in the boat. After dinner we sailed to the front of Karnak; were not as much impressed with the ruins as when we were here before. Returned before sunset and held a meeting in the house of Giorgios—subject, John 3:14. There were upwards of twenty persons."

"October 27. Conducted services in the house of Giorgios. Subject, prayer. Twenty or over present."

"October —. Yesterday in the morning I preached in Luxor from John 9:5. There were present forty men, seventeen women, and fifteen boys, and four girls. They seemed to listen with attention. The audience certainly was encouraging, and had there been a regular place of worship no doubt it would have been much larger. At noon to-day we crossed the river and walked to the two great statues, and from there we rode on donkeys to the house of Ayoob. It struck me as strange to find the house in that place of ancient tombs and departed glory of Egypt's most renowned monarchs, in which God is worshiped with the morning and evening sacrifice, and where the glad tidings of salvation are proclaimed from time to time. The little congregation here is composed of sixteen persons, all but two from two families. I preached from Psalm 42:1, and baptized a child on the profession of its mother; the father, who was present during the first part of the service, left before the baptism took place. An hour and a half after sunset reached a point near Erment, and from there walked up with Lozy and the captain to the house of Mr. Garas. We found sixteen persons assembled reading the Scriptures. After the usual salutation, I addressed them on the subject of adoption from 1 John 3:1. After the benediction was pronounced, one of them proposed that we sing a Psalm, which ended the meeting, when a number of them came with us to the boat."

"October 31. Esna. We arrived here about four hours after sunset last night. This morning Kaddis made his appear-

ance and after him Yusif. By and by the doctor, the kadi, the mufti, and the engineer of the province called and spent some time with us. I tried to talk with them for their profit, Yusif and Lozy helping me. Read and explained part of Romans 10 and prayed with them. The conversation still continued to 3 P. M. when they left."

"November 1. Yusif and Kaddis were with us nearly the whole day, and I spent some of the time talking with them on matters of doctrine, etc. Books have been sold, and I pray that the good seed may bring forth good fruit."

"November 4. Still at Esna. This morning I held a service in the house of Yusif Kaddis; text, 2 Timothy 1: 12. After sermon we observed the sacrament of the Supper. The communicants were Lozy, Kaddis, Yusif, his wife, his sister, and my wife, and myself—seven persons. While I was speaking Yusif's father and uncle came in. The latter did not remain. The audience numbered fourteen. The rest of the day I spent reading and talking with Yusif and Lozy. In the evening Sidaros, Shewaz, Kaddis, and a young man from Kus came to the boat and I read 1 Kings 18, and talked from Romans 1 : 16. Books were sold in the evening for 607 piastres."

"November 10. Aswan. Only two persons called and remained for prayers to-day."

"November 12. Yesterday morning (Sabbath) five or six Copts came to the boat and spent an hour or so asking questions on the points of difference between their Church and ours. It was a favorable opportunity of presenting some scriptural proofs of our doctrines. I wished to preach a sermon and pray with them, but they suggested new questions until a steamer arrived and they had to leave at once. I sent the 'Kus Gleaner' to Khalil, the overseer's scribe, and a Bible to Ghaly. There was not much chance to sow seed in this town, but we pray that the little that has been sown may be blessed for good to some souls."

"November 16, Erment Factory. We arrived here this morning and were soon visited by Mr. Garas and Mr. Buktor. Letters from Rev. Messrs. Watson and Ewing and Mrs. Giffen were received. After dinner I went to the divan and spent

until sunset talking and arguing with the scribes. We then went to the house of Garas for supper. About forty assembled and I preached to them from Romans 1 : 16. Before sunset several Muslims called on us in the boat. I have been talking the greater part of the time since we arrived. Held a meeting to-night—subject, the marriage feast, Matthew 22 : 1-14. Present, about sixty, and generally very attentive. Among the hearers were some Muslims. The kadi called again to-day and took us to the garden."

"November 19. Yesterday we met in ———'s house, and I preached from Isaiah 53 : 7. After the service I received Elias to church fellowship on the profession of his faith. Before dispensing the Lord's Supper, I explained what is not the design and then what is the design of the Supper. The day was a busy one, and I hope a profitable one to myself and hearers."

"November 20. Called upon the mufettish,* who was in company with the governor and a bey. After talking on general matters, the ruins, temples, etc., the subject of religion was touched upon. What is Protestantism? Was Jesus really crucified? Will He come again? The conversation was without any heat or bitterness, while each party stated his belief and the other dissented or assented. The mufettish said he believed Christ would come again. I told them yes, and the important matter for us was to be his friends then, so that we might be on his right hand. My text to-night was James 5 : 19, 20. The number present was two less than last night. After meeting, a number of persons came down to the boat and talked with us."

"November 21. Maris. We came here this morning and went up to Malati's house, where I spent several hours talking with them. I went back three hours before sunset and read and explained to them Hebrews 2, 3 and 4 chapters and after that made an address on the new birth."

"November 24. Luxor. Preached A. M. on Romans 10 : 9, 10; P. M., from Acts 10 : 43, and in the evening from John 3 : 14. At the afternoon service I received on profession of

* Inspector.

their faith Tadros Girgis, Malati, Abd el Malak, Mahrus, Musa and Mankarius Shahata. My wife and Lulu have been suffering for some days from sore eyes."

"November 26. Yesterday A. M. I preached and dispensed the Sacrament to eleven men and nine women. There were present about forty men and fifteen women. This morning we went over to Karnak, and I preached from 1 John 1 : 6, and dispensed the Sacrament to eight men and ten women. I was very much annoyed by the noise of the chickens, dogs and turkeys. I could not get my mind fixed on a text until I commenced the service, when 1 John 1 : 1 came to my mind. I talked to the women after the meeting and left for the boat after sunset. As we were passing the two stations, two of the brethren started the thirty-fourth Psalm, and Mennon became vocal with a Psalm of David."

"November 28. Luxor. This morning the brethren met on the boat and agreed that Makhiel act as elder and that Giorgios be his alternate. They subscribed $41 towards buying land for a church."

"December 3. Kus. Yesterday I preached from John 1 : 17 in the morning, and in the afternoon from Romans 5 : 6-10. I spent the interval at the house of Mr. Bashara Nakhleh with several of the brethren. After tea to-day I crossed the river and spent an hour with Santaos Malati and Makhiel at Nakada."

From this date until February 5, 1878, Mr. Harvey gave all his time to Kus and Nakada, conducting services and visiting the people, except during ten days or more when he was laid aside by ophthalmia. Mrs. Harvey and Lulu were ill part of the time. On February 5, 1878, he started with camels for Kosair, on the Red Sea. I again quote from his journal:

"At five o'clock Arabic time (9:30 A. M.) I left Kus, taking with me the sailor Mahmud. I mounted a camel for the first time in my life and tried reclining on it, but could not retain my position very long at a time. For three hours the road lay across the fields; after that we entered the desert, on the edge of which we met a company of camels returning from Kosair. We rode on through a wide valley with scarcely a single object of interest to arrest our attention, until 3 P. M.,

when we arrived at Legata. Here we encamped for the night, made a fire of sticks, and made the tea and coffee for supper. I was tired and stiff, and after walking about for a few minutes I lay down and listened to the talk of the camel drivers."

"February 6. This morning rose before sunrise, took breakfast and started at two o'clock, traveled all day through a wild desert, with scarcely a sign of either animal or vegetable life except a few black crows. About half an hour before sunset our cameleers wanted to stop for the night, but I insisted on going on to this place, El Hammamat."

"February 7. Traveled through a narrow defile to El Sid in four hours, where we took breakfast. Here is a well, the water of which is pretty good. It seems to be a cistern for rain water that falls on the rocky hills around. Here the hills come together to within a few feet of each other, so that the passage is almost closed. The cameleers here baked bread. They put flour on a piece of leather, which by being pressed down into the ground forms a small basin; into this they poured water and put flour and kneaded it. In the meantime a fire was kindled with sticks (sometimes with camel dung), on the heated ground the cake was laid, and then it was covered with the red coals. After being baked it was broken into pieces and butter poured over it, and then it tasted pretty good."

Mr. Harvey reached Kosair on the 8th, three hours before sunset. This place is on the Red Sea, and formerly did a large business in the pearl fishing trade. Mr. Harvey remained ten days, meeting every day, and several times a day, with the few Copts who resided there. He found several of them slave-holders, and got them to promise in writing neither to buy nor sell any more, and also prevailed on some of them to sign papers emancipating the slaves they had. On the 17th he administered the ordinance of the Supper to five persons, perhaps the first time it was ever administered in that town; at least it was the first time for many centuries. Just before leaving the town, on February 19, Basilius handed Mr. Harvey a package containing his tithes, saying that it could be used for any purpose he thought fit. Mr. Harvey reached the "Ibis" on February 21.

Mr. Giffen also visited Kosair six months later, and from his notes we quote the following:

"The special purpose of our journey was not so much to sow the seed as to gather the sheaves. At the time of the wheat harvest at home the little church of Kosair, which Brother Harvey organized with prayer and fasting the winter before, sent an urgent request that some one be sent to administer the Lord's Supper to them, and formally write down on the church's book the names additional to the four already there of those who believed themselves 'of such as should be saved.' Accordingly, Rev. G. Rafael, pastor of the church at Melawi, and I, being appointed to the service, set out from Asyut in the 'Ibis' July 9."

After describing the principal events of their journey from Asyut to Esna and back to Kus, Mr. Giffen writes as follows of their visit to Kosair:

"Tuesday morning we began the long camel-ride across the desert from the Nile to the Red Sea. Kosair was reached after four wearisome days of travel. But it was refreshing to see the little band of brethren there dwelling together in unity. They seem to have few of the cares of this world—being in a manner cut off from it—living eighty miles from either green field or crowded city. Every evening at half an hour before sunset they gather together for conference and prayer. They then go to their homes for their evening and principal meal, and reassemble to memorize Psalms and learn to sing them, read Scripture and talk over it. On our second Sabbath there one man and six women were added to the four men received into the church by Brother Harvey six months before, making eleven members besides the blind Areef in that little church in the wilderness. On our return to Kus, two more belonging to the Kosair families also professed their faith. They were only temporarily at Kus, and their membership is to be counted with the eleven already mentioned at Kosair."

Mr. Harvey returned to the South on the "Ibis" in 1878-79, and found during this visit the doctrine of the Plymouth Brethren disturbing the thoughts of the Protestants, and much of his time was taken up discussing the questions pertaining to the Church and its offices, the second coming, the dispensing of the sacraments, and the mode of worship, etc.

NEW PASTORATES.*

New pastorates were established during the period as follows: At Sinoris, February 13, 1876; at Asyut, October 17, 1879; at Abnub and Masarah, October 17, 1879; and at Melawi, April 26, 1876.

NEW ORGANIZATIONS.

New organizations were made as follows: In Jawily, January 23, 1879; in Bagore, December 28, 1879; in Suft, November 23, 1879.

* See chapter on pastorates.

Girgis Bey Barsum.

CHAPTER XX.

JANUARY 1, 1875, TO JANUARY 1, 1880. FINISHED.

Appointment of secular head of Protestant sect—Intolerance and persecution—Opposition of government and refusal to grant permission to erect churches in Kus and Mutiah—Cruel treatment of Protestants in Nagada—No redress—Dr. Hogg in England—Secures the aid of the Evangelical Alliance—Successful issue of the cases of Mutiah and Kus—Failure of Nagada case—The Khedive Ishmael and his deposition and departure—Accession of Muhammad Tawfik.

According to the laws of the land, the different religious sects enjoy the privilege of performing, through their own organizations, certain acts in other countries performed by the civil authorities, such as appointing guardians, administering estates, legalizing marriages, and granting divorces, etc. Though the Protestant sect in the Turkish empire was acknowledged by firman from the Sultan Abd el-Magid as possessing equal rights with other sects, these rights were never formally recognized in Egypt until about the year 1878, and many annoyances in consequence resulted. After years of earnest negotiation, the acknowledgment was formally made, and the native churches were called upon to elect a man to represent them in all matters connected with the government, and in matters known in the courts as matters of "personal status." The vote resulted in the election of Girgis Bey Barsum, of Suft Meidum, and he was formally recognized by the Egyptian government by decree of his highness the Khedive Ishmael, under the date of June 4, 1878. The Hon. E. E. Farman used his best offices, given cheerfully, to secure the result, for which the missionaries were deeply grateful.

INTOLERANCE AND PERSECUTION, AND THEIR RESULTS.

Though open opposition and persecution on the part of the Egyptian government ceased some time before, yet it was well

known, not only to government officials, but to Muslims in general, and to the Copts and Catholics also, that the Khedive was greatly pleased at any lawful means being used to prevent the spread of Protestant principles in his dominions. The local government officials, with their natural Muhammadan antipathy to an active Christianity, and urged on, too, by the Coptic scribes in the various departments of public service, were very slow in according to native Protestants the same rights they would have enjoyed if they had remained in the Coptic church. In nothing was the secret opposition of the government carried out more continuously and determinedly than in the matter of petitions from the native Protestants to the government for permission to build places of worship. As has already been said, it is the law of the country that no place of worship can be built without government license. The general antipathy of the Muslims to any evidence of the extension or progress of Christianity, and the special enmity towards Protestantism, have been the cause of the persistent and manifest determination of the government to give no such license to Protestants if any possible reason could be adduced to refuse it. The very form of questions asked by the department of the interior of the authorities in the place in which it was desired to have a place of worship erected, often showed that objections to the petition were expected to be made. For a considerable time in many cases the opposition proved very injurious to the cause of true religion, and was very discouraging to the workers. At no period in the history of the mission was the opposition so obstinate and so long continued as during the period of which we are now writing, in the cases of Mutiah and Kus. In 1871–72 the congregation of Mutiah presented a petition to the Khedive for license to build a church. Exception was taken to one site after another—four different sites having been selected and all rejected—so that the brethren almost lost hope, during these five years, of ever securing the approval of the government to any site, for they at last prayed the government to appoint a person to select any site within the precincts of the town and they would accept it. Up to the end of 1876 they were still worshiping in a private house. The Protestants of Kus

The Khedive Ishmael.

had been accustomed for seven years to meet in the house of one of the members for religious worship, and in the meantime had purchased a lot in the midst of the town, and commenced to erect thereon rooms for a school in which they hoped to meet for worship until such time as they would be able to build a church. In consequence of accusations made to the governor of the province by the Copts, that the Protestants were building a church under the pretense of building school-rooms, the work on the building was stopped, and subsequently, as we have seen, the brethren were interdicted from meeting together in any of their houses for divine worship, and for a long time they were thus denied the right of worshiping God as a congregation of his people. This was subsequent to the attempt to banish the leaders to the White Nile.

The Copts, seeing how the government treated the Protestants, were emboldened to resent the entrance of any Protestant agents into the towns were the power lay in their hands. Nagada, opposite Kus, being inhabitated largely by Copts, had over it a Coptic sheikh, who ruled the town with a rod of iron. He forbade the Protestants of Kus from selling their wares in Nagada on the market day, and from lodging over the night in the town, lest they might spread their principles among the unsuspecting people. He even went so far as to bastinado in a brutal manner two Protestants who were returning from the house of a friend. One of them was so cruelly beaten that he died of his injuries after a few weeks.

These grievances were repeatedly brought to the notice of the Egyptian government at various times by the American agent and consul-general, all to no purpose. The correspondence connected with them in various languages, and the translation of lengthy documents entailed a heavy amount of work and worry on the older missionaries at Asyut and Cairo, so that they were often on the point of breaking down. Dr. Hogg, being at home in Great Britain, in 1876, brought these matters before the notice of the Evangelical Alliance, earnestly appealing to the members of the council for their interposition in order to obtain redress for the wrongs complained of. A memorial, embodying the facts already mentioned and signed by

several noblemen and members of the council of the Alliance, was forwarded in December, 1876, to his highness the Khedive of Egypt, with a request that the grievances might be inquired into and full protection obtained for the Protestant Christians throughout the whole land of Egypt. This memorial was graciously received by his highness. The facts were also communicated to the British government, and its kind offices solicited, and in reply to their solicitations the following letter was received from the Earl of Derby on the subject :

"FOREIGN OFFICE.

"Sir—With reference to the letters from this office of the 8th instant and 12th ultimo, respecting complaints which have been made of acts of intolerance committed against Protestants in upper Egypt, I am directed by the Earl of Derby to transmit to you herewith a copy of a report from the British consular agent at Kena to her majesty's agent and consul-general at Cairo, giving the exact answers of the witnesses in this matter, and I am at the same time to state that Mr. Vivian will be instructed to use his good offices with the Khedive on behalf of those persons to obtain the required permission for them to build schools and chapels, and for the free exercise of their religion.

"I am, sir,

"Your obedient humble servant,

"(Signed) TENDERDEN.

"To the secretary of the Evangelical Alliance."

Thanks to the indefatigable efforts of the Hon. C. Vivian, her British majesty's agent and consul-general at Cairo, who accompanied the petition mentioned above with his own energetic representations, two of the cases were satisfactorily settled during the period in question. After sunset June 8th, 1877, the governor of Asyut, under the pressure of stringent orders from the Khedive, dispatched a messenger to Mutiah with orders to bring the sheikhs of that town to Asyut forthwith. At midnight they appeared before his excellency the governor, and were told that "they must there and then declare their willingness to allow the Protestants to build their church on one of the sites selected by them; and after they had made in writing a formal declaration to that effect, the kadi, by his orders, took them to witness that the site selected was in every way eligible

for the purpose intended, and no possible objection could be made to the erection of a Protestant church on that spot."

Seven months later a special messenger was sent to Kus to deliver to the Protestants, free of all expense or charge, a plot of ground for schools and church. It appeared that Brother Harvey was there at the time, and therefore I quote from his diary, which he has kindly put into my hands:

"'Ibis,' January 4, 1878. On the 2d a messenger came from Kus to inform me that the deputy governor had come to give the plot of ground to the Protestants. When I reached there to-day I found the brethren sitting in consultation, the deputy governor having told them to select a plot of ground and point it out to him. After looking at a lot, it was agreed that we ask 1,500 daras * of it. Fam, Bashara and I then went to the divan, where the deputy was, also the Muslim sheikh, kadi, dallal, surveyor and the chief priest of the copts; all of whom accompanied us to the plot of ground which we had selected. The deputy then asked how much we wanted, to which Fam replied 1,500 daras. The deputy then asked where he would get money to build so much. Fam said, 'We will beg it from Asyut and Cairo.' The land was then measured off thirty by fifty daras. The deputy then asked the parties present if the land belonged to the government, to which they replied, 'Yes,' but that it was near their houses and their mosques. To this the deputy answered, 'I do not ask you if it is far from or near to your houses; I only ask you, does the land belong to the government?' He then addressed them, saying, 'I now state in your presence that his highness the Khedive has graciously given this plot of ground to the Protestants of Kus, for the purpose of erecting a church thereon.' We then went to the divan, and the deputy gave orders to the scribe to write out the proper papers and have them signed by the leading men. Some delay took place in the writing of the paper, but when a copy had been prepared by the scribe it was shown to the deputy, who altered it to suit himself. While this was going on, the kummus of the Coptic church made an objection to saying in the paper that the land was bounded by government lands, averring that

* Cubits.

a Copt owned land on one side of it. In order to set aside his objection, the judge and others went with the brethren and had it measured, when it was found that there were seventeen daras between the boundary of the lot and the land of the Copt. The Muslims in their turn tried to hinder the matter, saying, 'The land is near an old tomb of a noted sheikh.' To this the deputy replied, 'Is not the sheikh dead? What harm will a church do him? Isn't it better to have a church than a grog shop? Is it not better to have a church there than have it as now, a dung-hill for dogs? What is the difference between you? Does not the one say Kerulason,* and the other Ya Rub?' † He set aside all their objections better than I could. When they saw that the matter was to be finished in spite of them, they said they did not care how many churches were built. I sat by the deputy all day, until the papers were written and signed. We then went to the school room and read the 116th Psalm and offered a prayer of thanksgiving for this triumphant issue of the case."

The manner in which these two cases were finished furnishes two specimens of how Ishmael the Khedive carried out his pleasure when he ruled Egypt. What he wanted done was done, no matter what objections were offered, no matter whether the objections were real or imaginary. The third case, that of the bastinadoing of the men in Nagada so that one of them died of his wounds, fell through, chiefly because it was taken up as a case of murder, which in this country cannot be proved by any amount of circumstantial evidence. The fact that the man lingered for three or four weeks gave opportunity for collecting false evidence as to other causes bringing about his death. Besides, no doctor would testify that the bastinadoing was the real cause. The happy issue of the two cases, however, produced good results all through the country, as it gave evidence of the increasing influence of Protestantism. The influence on the two congregations more immediately interested was good, and from that time they took courage and made plans for erecting places of worship, and were more regular in their endeavor to gather in living stones for the spiritual temple.

* "Lord, have mercy." † "O! Lord."

THE KHEDIVE AND HIS DEPOSITION.

It was said by some one that Said Pasha was the patron saint of the American Mission. It is true that the mission was established during his rule, and he gave it a place which it transformed into a home for more than eleven years. He also gave the mission swift and full redress for the injury done to its agent and representative in Asyut. His successor, Ishmael, certainly never showed much inclination to favor the American Mission or its work. His underhanded, but no less powerful, aid given to the Coptic hierarchy in their efforts to root out every vestige of Protestant principles, and scatter the members of the Protestant sect, showed that the work of the mission was at the same time hated and feared by him. It not unfrequently happens that persecutors of God's Gospel and haters of the truth, and workers of wickedness in high places, reap in this world some of the seed they have sown. For a long time, however, Ishmael floated on the top wave of political opinion among the western nations. The grand ovation which he prepared with such lavish magnificence for those dignitaries and others who came east to witness the inauguration of the Suez Canal had been the means of spreading his fame all through the world, and giving him a name for energy and generosity, and kingly opulence, that nothing could efface, notwithstanding that the canal was dug and the provisions for celebrating its opening and entertaining the tens of thousands of guests were made at the expense of the lives of many thousands of peasants, and the unpaid labor of tens of thousands, I might say hundreds of thousands, of others. It was the Egyptian fellah who dug the canal, and furnished the beef, the mutton, the eggs, the butter, the fowls, the vegetables, the fruits, the sugar, and nearly everything else which served to please and satisfy the crowd on that occasion. One would have thought that the correspondents who described the occasion would have said not only, What a generous host! but also, What a successful despot! What he did on that occasion was only what he had been doing through all his reign, oppressing others to enrich himself, or give himself renown. Ishmael

Pasha never did anything with the intention of benefiting his people. True, they might have been benefited, but he intended it not, for self was the only person he thought of. He built palaces, laid out gardens, extended railways, made fine harbors, but it was all for self-interest or self-glory. In doing so he made large loans and raised the indebtedness of the country from a few millions to about £108,000,000, the interest of which he was unable at last to meet. The English and French governments pressed him for payment of his debts. They told him the country was able to pay it if extravagance was prevented, and then succeeded in inducing him to give two positions in his cabinet, one to an Englishman and another to a Frenchman. These men put the Khedive on a fixed salary allowance, got him to give up a large amount of the lands he had stolen from the people, and attempted to restrain him from despotic acts. These things he endured for a short time, though he was all the while scheming and concocting a plan by which he could get back his liberty. During the winter of 1878-79 he fomented discontent among the fanatical Muslims, who naturally hated to see even nominal Christians among the high functionaries of the state. He found a ready field for his devices among parties who had been removed from office for incapacity or rascality, among officers and soldiers of the army on account of their dismissal from the service for economy while twenty months' back pay was due to them. On asking for their pay, the Khedive would say, Ask the finance minister, the Englishman, to pay you, I am helpless now. They were not slow to take the hint, and the officers made a demonstration against the foreign ministers. Petitions were prepared, at the instance of the Khedive himself, asking him to form a cabinet of natives. He called the consuls together, showed them the petitions, deceived some of them, and while they were consulting together, he issued a new decree removing the foreigners from office, and appointing natives, and suspending the payment of interest on the debt. From this time the European powers commenced pourparleys, looking to arranging some plan by which economy and order might be imposed upon Egypt under Ishmael, or his removal secured by

order of the Sultan, on the plea of misgovernment. These negotiations were understood to be approaching a conclusion when M. Tricon was appointed as French consul-general in Egypt. "On the night of June 25, 1879, Mr. Lascelles, the British, and M. Tricon, the French, consuls-general, made a last effort to induce Ishmael to abdicate in favor of his son, but Ishmael had pinned his faith on Constantinople, and professed to be able to do nothing without the Porte's consent. M. Tricon, loud and noisy as he was, said, 'But you have acted twenty times in defiance of the Sultan.' It was perfectly true, but Ishmael knew his man, and he turned on his bully, 'I defy you to name one instance,' said he, and the fierce M. Tricon, whose strong point was not presence of mind, looked confounded, and he was silent. Lascelles, gentlest and yet best of consuls-general, tried in turn. 'But your highness, would it not be well to show some independence of Constantinople, since the Porte may deceive you?' Ishmael had answered the bully after his kind. He replied to Lascelles with the quiet humor that he knew would awaken a responsive echo, 'Seeing now, cher monsieur, that the first use you wish me to make of my independence is to abdicate all power, I hardly see the advantage to be gained.'"*

The 26th of June came, and at about 10:30 A. M. there was a curious little drama proceeding in the Abdin palace. Upstairs was Ishmael Pasha, vigorously remonstrating with a newspaper correspondent, who was trying to induce him to abdicate, to escape deposition, which the correspondent knew to be imminent. "'I can tell you,' said the little man, 'that no decision has been taken. I do not deny that we are on the cue of an important one. I have here,' and he fumbled with difficulty in his pockets, 'a telegram from Ibrahim Bey. Nothing will be decided till after the imperial council at four this afternoon. If you will come to lunch we will await the telegram together.' And while this was going on upstairs, there was much excitement below, for ministers and courtiers were busy examining the envelope of a telegram inscribed 'Ishmael Pasha, ex-Khedive of Egypt.' Each one, as he took it up, dropped it like a hot

* "Khedives and Pashas."

cinder, and found that he had important business elsewhere. 'Oh, Khairy Pasha,' said the master of ceremonies to the keeper of the seals, 'it is clearly your business to take this telegram to his highness.' 'I?' said Khairy Pasha; 'it is manifestly a matter which pertains to the ministry,' and he shuffled off. At last came Cherif, a bluff, blunt old man, with no great intelligence indeed, but caring as little for Khedives as for commissions of inquiry. With a little hesitation, he took the telegram and entered the room as the correspondent left. Ishmael's face changed, I am told, very slightly as he read it. The two eyes closed for a moment, then he opened them and repeated, 'You will obey his august majesty the Sultan by resigning the khediviate into the hands of Muhammad Tawfik, Khedive of Egypt.' He then folded up the telegram very carefully and placed it on the table by his side. 'Send for his highness Tawfik Pasha at once,' was all he said, and he sat still and waited. Meanwhile, at the Ishmaelia palace, where Tawfik lived in quiet obscurity, another telegram had arrived, addressed 'Muhammad Tawfik, Khedive of Egypt.' To be sure there was no hesitation in delivering this telegram; it had been brought full pelt from the office, and the competition had been as to who should present it. So it happened that Tawfik had got the news a little before his father. When Cherif came with his message the carriage was already at the door, and the two started together for Abdin Palace. On the way, Tawfik showed to Cherif in silence the telegram he had received. 'Your Highness will take measures to have yourself proclaimed Khedive of Egypt at the citadel this afternoon,' said Cherif. He returned the telegram, and with unbroken silence they arrived at the palace. 'How will he be received?' was the question. Terrible were the hints as to Ishmael's vengeance against the son that he already loathed. Ishmael was waiting in the long north room of the palace, seated moodily at the farthest end from the door. As the door opened he arose, walked across to meet, raised Tawfik's hand to his lips, and said, 'I salute my effendina.' Then placing his two hands on his shoulders, he kissed him on both cheeks, with the words, 'that he may be more successful than his father,' and without another word he crossed

The Khedive—Tewfik Pasha.

from the room to the harim, and Tawfik I, Khedive of Egypt, stood alone."*

During the following three days the ex-khedive was making his preparations for leaving, and on Monday, the 30th of June, 1879, the departure took place. Carriages with his wailing harim, all the way from the palace, drove to the station. Soldiers were drawn up on the square, and arranged in a long line on either side of the road from the gate of the door of the palace. The band played some air which could scarcely be heard for the loud wailing of the harim and servants, who had been sharers in his luxury, as they now saw their generous lord and lavish benefactor driven away from the country. No one who knew Ishmael and was not one of his special favorites doubted that day that there is a God of righteousness who rules the world, and that what a "man sows that will he also reap." Thus ended the rule of one who despised, oppressed, and plundered his people, who lived a life of regal magnificence and unbounded lust, and who had many an innocent person imprisoned, bastinadoed, banished, or thrown into the Nile. Notwithstanding the wailing of the harim and the regret of those who enjoyed his favors, Egypt breathed a sigh of relief on that Monday morning.

* "Khedives and Pashas."

CHAPTER XXI.

FROM JANUARY 1, 1880, TO JANUARY 1, 1885.

Comparative statistics—Location of missionaries—New missionaries—Death of Mrs. Mary E. Giffen—Unsettled state of the government—Exciting times in Cairo—Massacre and pillage in Alexandria—Stampede of foreigners—Missionaries leave Cairo and go on board U. S. frigate—All leave the country except Dr. Ewing and the writer—Bombardment of Alexandria—Burning of part of the city—Gathering of British troops—Sudden change of base—Entrance into the canal—Writer ill and leaves for Italy—Returns by first boat—British troops victorious, enter Cairo—Grand review—Joy of non-Muslims—Writer visits the mission stations on "Ibis"—Visit of commissioners—Spread of Plymouthism—Removal of two pastors—Nile work by Drs. Lansing and Hogg—Deaths—New organizations—New pastorates—Movement among Muslims—The cholera in 1883.

COMPARATIVE STATISTICS.

Jan. 1, 1880.	*Period of five years.*	*Jan. 1, 1885.*
8	Ordained missionaries,	10
0	Other male missionaries (medical),	1
6	Unmarried lady missionaries,	6
8	Married lady missionaries,	11
6	Ordained natives,	6
25	Other presbyterial workers,	30
11	Organized churches,	19
985	Church members,	1,688
2,083	Average attendance Sabbath morning,	3,114
$4,726	Church contributions,	$3,911
30	Sabbath schools,	45
1,575	Sabbath school scholars,	2,521
44	Week day schools,	59
85	Teachers in same,	105
2,218	Pupils in same,	5,005
5	Book depots,	8
12	Shopmen and colporteurs,	21
20,720	Volumes sold,	37,615
$4,694	Income from sales,	$8,385
$3,225	Tuitions, etc., collected,	$10,916

MISSIONARY STAFF.

Alexandria—Rev. S. C. Ewing, D. D., and wife and Miss Frazier. Dr. Ewing took a change to America in 1880–81. Rev. J. Giffen took his place three months, Dr. Hogg three months, and Mr. Harvey the rest of the time.

Monsurah—Rev. A. M. Nichol and wife until they left for America, 1884, and Miss I. Strang until her return to America in 1884.

Cairo—Rev. Messrs. Dr. Lansing, Dr. Watson, and W. Harvey, and their wives. Miss E. F. Johnston till December 1, 1881, and Misses Smith and Thompson.

Asyut—Rev. J. Hogg, D. D., Rev. Messrs. J. Giffen, J. R. Alexander, and their wives and Miss M. J. McKown.

New missionaries during this period—Rev. J. Giffen and wife arrived in Egypt on September 28, 1881, and were assigned to Asyut. Rev. T. J. Finney and wife arrived November 2, 1882, and were assigned to Cairo for a time and then located in Monsurah. Rev. Chauncey Murch and wife arrived on October 31, 1883, were assigned to Cairo for a time, and then located in Luxor. Dr. E. E. Lansing and wife arrrived in the spring of 1884, and were located in Asyut. Miss E. O. Kyle arrived January 18, 1883, and was located in Asyut. Misses E. E. Newlin and H. M. Connor arrived in the autumn of 1880, and the former was assigned to Asyut and the latter to Cairo.

Death of Mrs. Mary E. Giffen. This earnest, able and talented worker died in Cairo on October 16, 1881. She came out to Egypt as Miss M. E. Galloway, the first foreign missionary of the Associate Reformed Synod of the South, and landed in Egypt on March 16, 1875, in company with Rev. Messrs. J. R. Alexander and J. Giffen, new missionaries from our Church. She was located in Monsurah, where she was to study the language and make herself as useful as much as possible in the Lord's work. In both duties she was apt and diligent. On June 5, 1876, she was united in marriage with Rev. J. Giffen of Alexandria, and was a true helpmeet in the house and in the Lord's work there. In 1877 she accompanied her husband to

Asyut, to which he was appointed for college and other work. A comfortable house could not be found to rent, and they contented themselves with contracted, unhealthy quarters for several years. She gave valuable assistance to Miss McKown in the boarding school, and had the care of a small school in her own house, and the oversight of another for a time. She was inclined to overtax her bodily strength in the work of Christ. She lived beloved by all, and died universally lamented. Her grave is under the shadow of a flourishing acacia tree in the American cemetery in Cairo, and we have no doubt her spirit is ascribing praise and glory to the Lamb in the heavenly mansions.

In looking back to this period the most conspicuous events concerning Egypt were those that led to and embraced Arabi's rebellion. These events affected all classes of the people. For a long time before the actual breaking out of the military conspiracy there were rumors of differences between the Khedive and the European powers, and whenever the head of a Muslim state shows opposition to a Christian power or Christian powers there is always generated among the people a certain amount of Muhammadan fanaticism. The ignorant classes only need a word or a sign from those in power in order to commence a course of terrorizing and persecution. For the sake of many who have had no means of knowing the causes and developments of the insurrection in Egypt, I give below a brief account thereof, for which I am indebted to a large extent to the excellent work of Mr. Charles Royle, called "The Egyptian Campaigns, 1882–85, and the Events which Led to Them." I have also made quotations from a work called "Khedives and Pashas." Being in the capital during the time these events were taking place, except from the middle of June to the end of September, I was cognizant of nearly all that transpired at the time.

THE ARABI REBELLION AND ITS CAUSES.

It has already been stated that Muhammad Tawfik, the oldest son of Ishmael Pasha, succeeded his father by order of

the Sultan on June 26, 1879. He came to the khediviate in trying times and in difficult circumstances, and, though possessing a kind heart, and unlike his father, had the good of his people in his mind, yet he was weak in his character, inclined rather to submit to adverse circumstances than to overcome them. His position, however, was anything but an enviable one. He found his country groaning under a heavy debt, which had been contracted by the extravagance and energy of his father, and the creditors grappling the throat of his country and demanding that interest should be paid on their money. An Englishman and a Frenchman, as joint comptrollers, watched over the finances, dismissed superfluous and inefficient native assistants and clerks, increased the number of efficient Europeans and kept the keys of the treasury, so that lazy and useless pashas and beys or courtiers might not by some means reduce its contents. No longer was money being borrowed and distributed in one way and another among those who less than others deserved it; but the time for payment had come and every means was being used to meet the claims of the creditors. The Khedive was put on an allowance as well as the other princes. The rich man had to pay a share of the taxes as well as the poor. The opportunities of bribing the officials were much fewer than before. The disappointed harpies, the dismissed clerks and other employes, the rich land-owners, the bigoted mosque party, all combined in creating discontent. The officers in the army had a grievance. The majority of the officers up to the rank of colonel were of Egyptian origin, while the officers of highest rank and holders of the staff appointments were of Turkish or Circassian extraction. The latter, as belonging to the same race as the existing monarch, naturally constituted the dominant caste. When there was a campaign in the Sudan or other unpleasant duty to be performed, the Egyptian officers were selected for it, but when it was a question of garrisoning Alexandria or Cairo, the Circassians were employed. Naturally a good deal of jealousy and ill feeling was thus created, but as long as the strong-minded crafty Ishmael was holding the reins, these were suppressed and discipline maintained except when it answered his own purpose

that it should be otherwise, as in the instance of the military demonstration against the European ministers with their chief, Nubar Pasha.

With the weak and inexperienced Tawfik it was quite different. A spirit of insubordination developed, and the two sects of officers entered upon a struggle for the mastery. The Khedive Tawfik had selected one of the Egyptian officers and put him in command of his bodyguard. In this position he was frequently called upon to convey orders to Osman Pasha Rifki, the minister of war. Osman was a Circassian, and felt hurt at receiving orders from a fellah officer, and secured the removal of Ali Fehmy, the fellah, who thereupon joined the party of discontented officers and increased their discontent. Chief among these were Abd el-Al and Ahmed Arabi, afterwards known as Arabi Pasha. These were afterwards joined by Mahmud Sami, a plotting, shrewd, unscrupulous man. A proposition having been made for the reduction of the army in the line of economy, petitions were prepared, at the instance of the dissentients, objecting to the reduction and stating all their grievances, and demanding that an Egyptian should be appointed minister of war. These petitions were presented not only to the minister of war, but also to the Khedive. Osman, the Circassian, could not brook this, and therefore, at a meeting of the cabinet, the three army leaders were ordered to be arrested, and it was reported that a steamer was to be in readiness to take them away to the White Nile. Mahmud Sami warned them of what was going on, and had it arranged that if the three officers did not return to their places at a certain hour, their regiments were to go to Kasr el-Nil barracks and liberate them. It happened exactly as expected. The colonels were brought before a court-martial, but before the proceedings were ended a turbulent crowd of soldiers appeared on the scene, upset the tables and the chairs, ill-treated the members of the court and carried off their own officers in triumph. The three colonels demanded of the Khedive the appointment of Mahmud Sami as minister of war, the increase of the army to 18,000, and the establishment of a new system of promotion. Having no means of resistance, the Khedive yielded.

From that time on the Circassian officers plotted against the Egyptians, and vice versa. The Khedive got tired of Mahmud Sami, and appointed his own brother-in-law in his stead. Soon after another demonstration was made, on the 9th of September, 1881, by the military, and the demands were: (1) The dismissal of the ministry, which had sold the country to the Europeans. (2) A representative chamber. (3) The raising of the army to 18,000. In consequence of the demonstration and after much hesitation, a cabinet was formed with Cherif Pasha as prime minister, and Mahmud Sami, minister of war. Events followed one another in quick succession. Envoys from Constantinople came and harrangued the troops, and met with the Khedive, and with the officers, and discontent increased throughout the country, caused largely by the native press. Further military insubordination took place. Arabi was appointed sub-minister of war, and not long after the Cherif ministry fell, and Mahmud Sami was asked to form a new one, in which he made Arabi minister of war. Fifty Circassian officers were arrested, among them the former minister of war, Osman Rifki. They were tried in secret, tortured, and sentenced to be banished to the furthest limits of the Sudan. The Khedive commuted the sentence to simple banishment from Egypt, and thus incurred the displeasure of Mahmud Sami, who threatened that unless the Circassian officers were struck off the rolls by the Khedive there would be a general massacre of foreigners, a premonition of what actually took place in Alexandria.

The comptrollers, seeing their power gone under this ministry resigned, but the Englishman was requested by his government to remain and maintain a passive attitude. Recruiting was actively carried on. Krupp guns were ordered from Europe. The Sultan made Arabi a pasha, and played a double game. Mahmud Sami wanted to secure the deposition of the Khedive and the exile of all the family of Muhammad Ali. Ships of war from England and France arrived at Alexandria, and at this juncture the English and French consuls-general advised the Khedive to seize the opportunity and dismiss the existing ministry. The Khedive saw that it was useless to ask

the ministry to resign, as Arabi would neither resign nor leave the country. On May 25, 1882, the consuls-general of France and England handed to Mahmud Sami, as president of the council, an ultimatum demanding three things: 1. The temporary retirement of Arabi Pasha from Egypt. 2. The retirement into the interior of Ali Fehmy and Abd el-Al. 3. The resignation of the ministry. The ministers, on the receipt of this note, waited on the Khedive, and asked what was to be done? He replied that he had already accepted its conditions. They urged a reference to the Sultan. He replied that this was a matter of internal policy with which the Sultan had nothing to do. The ministers resigned, and Cherif was called, but he refused to form a new cabinet, while the military assumed to rule the country. On May 27, the officers of the regiments and the police in Alexandria had a secret meeting and telegraphed to the Khedive direct that they would not accept the resignation of Arabi Pasha, and giving the Khedive twelve hours to reply, after which the officers declared they would not be responsible for public security. On receipt of this the Khedive called together the high personages of state, of the chamber and the merchants. The same day Arabi Pasha, at the head of 100 officers, met the chief notables and demanded the deposition of the Khedive. The officers only assented to the proposition, but Sultan Pasha warned the Khedive that his life was in danger unless he reinstated Arabi in the ministry of war. In the afternoon a deputation, consisting of the Coptic patriarch, the chief rabbi, the notables, and others waited upon the Khedive and begged him to reinstate Arabi, as he had threatened them all with death unless this was done. To calm their fears and to insure order, he consented, but excitement ran high. The wildest rumors were afloat. When we retired at night we did not know but that the Khedive and his little party and the foreigners would be attacked before morning. Indeed a party came to us one night very late and told us he knew from Arabi's friends that plans were laid to kill the Khedive before morning.

Affairs in Alexandria were in a very uncertain state. The troops and the police there were bitterly opposed to the for-

The Nile Boat "Ibis."

eigners They learned that the six ships of war in the harbor had not a sufficient number of marines on board to make even a military demonstration. The presence of the ships irritated them, and their weakness made them despise them. Under such circumstances it is only force, not a show of it, that does any good. By the end of May the foreign residents, learning that the fleet was utterly unable to defend them from any uprising that was likely to occur, became thoroughly alarmed. The English appealed, through their representative, begging that means for their protection might be provided immediately, as they had not even the means of flight. In the meantime, at the instance of Arabi, petitions were being signed in Cairo and in all the large towns for the deposition of the Khedive and the appointment of Halim Pasha. In some cases that came under my notice, persons were waited upon in their homes late in the night and compelled to sign these petitions. It was a reign of military terror, and no one thought of refusing to do anything asked of him. On June 7, Dervish Pasha, the Sultan's commissioner, arrived in Alexandria and was received with appropriate honors. On his arrival at Cairo he was met at the station, among others, by a crowd of the lowest class of street Arabs, who ran before his carriage half nude, praising Arabi and denouncing the Christians. They were hired for the occasion by the chief of police. The commissioner, upon his arrival, showed marked favor to the Arabi party. It was arranged that all the petitions should be presented to him by deputations. Dervish received them and placed them in a pile. Mahmud then presented his colleagues. Dervish remained seated and continued his conversation with Labib Effendi, and begged the latter to repeat to him the story of the massacre of the mamelukes. When it was finished the commissioner, with one of his pleasantest smiles to Arabi, remarked, "The one who escaped was a lucky dog," and then dismissed them. But Mahmud and Arabi had not yet played their last card. They would yet teach Dervish that they were indispensable. For a week or more threats of injury to the foreigners in Alexandria had been made; some even had been warned to take care of themselves on the afternoon of the 11th of June.

Arabi's special agent arrived in Alexandria on the night of the 10th, and had a secret interview with the prefect of police. Large quantities of thick clubs were distributed amongst the lowest of the fanatical Muslims of Alexandria. The forenoon of the 11th passed off without any unusual accident. Some went to their places of worship, others to their business, others to Sabbath recreation. None of the Christians apparently dreamed what would occur before the day passed.

Between two and three in the afternoon loud shouts and yells were heard rising from a crowd swarming up the Rue des Soeurs and adjacent streets. The cry, "Death to the Christians!" was the chief expression. The crowd rushed on, beating every European met with. Many fled to the police stations, only to be butchered there. No policeman protected anyone. Many of them even aided in the massacre. Messengers had been sent to the various consuls for them to meet at the governor's at a certain hour, as a means of exposing them to the crowd. Mr. Cookson, the English consul, was stoned and beaten and his carriage was overturned. The Greek consul, the Italian and the Russian, were all severely beaten. Many hundreds of people were killed, others injured for life. Some bodies were pounded and stamped upon until death ensued. While this was going on, others broke open the shops and plundered them. Officers of the fleet and others who happened to be on shore were beaten, and some of them killed. The brutality of the mob proved the truth of what an Egyptian once said of his countrymen, "They may have fear, but they have no shame." While this was going on, troops to the number of 7,000 were at the several stations in the city and in the barracks, waiting for orders. The governor, about 4 P. M., asked the commandant to put at his disposal a batallion of the Fifth regiment, but the messenger returned, saying the colonel required an order in writing; and they refused to march without orders from the minister of war, plainly showing that the whole affair was arranged by his knowledge. How many were killed, and how many were wounded, and how much property was stolen on that afternoon, no one will ever know, as those in power at the time were unwilling to make any serious investi-

gations of the horrible massacre. From that time terror seized upon the foreigners in Alexandria, and throughout the whole valley, as the news spread, and they fled to the ships as quickly as they could in thousands, and left for other lands. The Muslims in other towns, hearing what their brethren had done with impunity in Alexandria, became insolent everywhere, and were liberal in their threats of vengeance upon any foreigner who came in their way.

In Cairo the stampede commenced and increased day by day by the increasing intensity of Muslim hate that was manifested. Turks and foreigners crowded the trains. Trunks and boxes in great piles at the Cairo station awaited an opportunity of shipment to Alexandria or Ismailia. The missionaries in Cairo were threatened in the streets, and were informed privately that they were especially hateful to the Muslims. The Muhammadan children ceased coming to school. Miss Conner was insulted in the street as she was returning from school. On the 15th of June many things and reports from various quarters indicated that there might be an outbreak in Cairo. News came from Alexandria, too, from the American frigate, that we should not remain longer in the interior. We had a meeting together in the mission house, and concluded to go down by the night train and take the ladies and children to a place of safety, Mr. Harvey and I to return and remain at our post. We all went to the station and I got tickets for all, the Lansings, the Harveys, the unmarried ladies, and the Watsons. After getting them all in the train, I returned to the mission house to get some papers and valuables and remained all night. I followed them next day. After placing our families on board of the American frigate, and remaining with them until Monday, the 20th, Brother Harvey and I returned to Cairo, intending to stay, but, in a few hours, receiving an urgent telegram to hasten back, we went down by the night train and went on board the "Galena," where our families were. I slept nights on the deck on my shawl, there being no place in the cabin. Captain Batchellor was very kind, but of course the accommodation was very limited, and, however hospitable he might be, there was little ability to exercise it. A consultation was had with the

captain as to the intentions of the powers, and what was best for the missionaries to do. He strongly advised them to get away to a place of safety as soon as possible. Knowing that the feeling prevailing among Muslims was not so much against Christians as against foreigners, and that our own people would perhaps be safer without us, it was decided that all leave the country except Dr. Ewing and myself, and as soon as any kind of accommodation could be secured on any steamer, all left, some for England, some for Italy, and Brother Giffen, with his motherless children, for America. Dr. Ewing and I continued to lodge on board the United States frigate at night, and go ashore in daytime. We attended services on Sabbath, July 9, two days before the bombardment. Next morning the ships in the inner harbor commenced moving outside the breakwater, and by night on Monday, the 10th of July, all were at anchor in the open. Early next morning all persons on board were up early, and on looking around we saw the English fleet distributed at various points ready for action. Five o'clock passed and nothing was done; six o'clock all was quiet; six and a half and some anti-English persons on board began to say that the admiral was afraid to open fire. "He is a coward, or Gladstone has countermanded the order." At seven A. M. a shot rang out from the "Alexandra," and all were on the qui vive. In a minute or two the whole English fleet commenced to belch forth its showers of shot and shell, and continued nearly all day until one fort after another was silenced and two magazines were blown up. It was a grand sight. I watched it from a good position all day. The second day there was some firing, but it was evident that the work was practically done. During that afternoon and night great flames and smoke commenced to rise from the city, and increased hour by hour. It was said, "Arabi has carried out his threat; he is burning the city," and so it proved. Marines were landed in the evening to put out the flames, and protect the city from being looted any more.

On Friday our frigate returned to the inner harbor, and in the afternoon Dr. Ewing and I went on shore, and found the city deserted, dogs and men dead and dying, and cats in the

windows mewing for something to eat. Now and then we met an Arab carrying a bit of white cloth as a flag of truce. We went up to near the square and found that the fire had destroyed nearly all the houses on the square, and along Cherif Pasha street and in the region of the British consulate. The following Sabbath (i. e., July 16) we went ashore to conduct services, but only one or two came and the church was not open, so we told the two to tell any others they knew that there would be services the following Sabbath. A few days afterwards Dr. Ewing and I took up our abode in the mission house in Alexandria. Nothing had been injured in the house. The bookshop, in another street, had been opened and a few of the secular books taken, but the Bibles and Testaments and such books as Baxter's Call to the Unconverted were untouched! We remained in the city extending our investigations and renewing our acquaintances. It was not easy getting proper food for some days, and after a while Arabi polluted the water in the canal and made us take to cistern water. Often we were startled with noises and false alarms that Arabi was threatening the city. He might easily have overcome the handful of marines, not more than 800 all told for some time. I remember when the first kilted regiment came and marched through the streets and was seen by some Muslims. One of them said, "Didn't I tell you the English had no soldiers. See, for want of men, they have sent their women." Another remarked that they were very many. "Ah! brother," he replied, "they are marching round and round to deceive us." I longed to hear from the native brethren in Cairo. After a few weeks some of them came to Alexandria via Port Said and reported all well, and the services continued as usual. Gradually the troops were gathering in and about Alexandria. There was occasional skirmishing in the direction of Mallaha, and once quite a little fight, but, as it turned out, nothing serious in the line of fighting was intended. At last when the soldiers and needed provisions had arrived, it was whispered about that a flank movement was to be made by a landing at Abu Kir. The day was fixed, the troops were going on board the steamers, and all preparations were being made to leave in the afternoon. A steamer

was chartered by some parties to go to Abu Kir and see the bombardment and landing. The steamers and troopships and men of war nearly all left about five P. M. and reached Abu Kir after dark, some of them tossed about a while to produce a false alarm, and then steamed off to Port Said to enter Egypt by the back door. Arabi had put all confidence in Lesseps that he would shut the canal against the English fleet, but Admiral Seymore cared nothing for Lessep's objections and protests, but calmly took possession of the canal, and used its facilities for furthering the end he had in view.

In the meantime, my health failed me and I was ordered off to Europe. I took passage to Naples, intending from there to join my family in Scotland, but on reaching southern Italy the news of the battle of Tel el-Kebir and the occupation of Cairo by the British army was brought on board. On reaching Naples the first thing I did was to engage return passage to Alexandria by first French steamer, and wired my wife in Scotland not to expect me. Having a few days in Naples before the sailing of the steamer I went by rail to Cassel Amara to see Mrs. Ewing and her son and daughter, and spend a day at the ruins of Pompeii. Mrs. Ewing and family accompanied me back to Alexandria, which we reached on the morning of September 27. Next day I started by railway to Cairo at 8:30 A. M., and on passing saw the deserted camp and intrenchments of Arabi at Kafr Doweir. On reaching the switch outside of the Cairo station our train was stopped for a little until another train in the station could be got out of the way. While looking out of the window towards the station, there burst forth a tremendous black cloud from the track close by the landing, then lurid flames of immense volume, and then crack after crack. I immediately concluded there was an explosion of ammunition. I waited for a quarter of an hour for it to stop but seeing no evidence of the abatement of shells bursting, I got my valises and handed them to a porter who took me to the canal which we crossed in a boat and struck the Abbasiya Road near the house of Mr. Nasr Alla Luka, where a native gentleman in his private carriage took me in and drove me to the mission house. In passing through the narrow streets to avoid

getting near the railway station I could hear the Muslims cursing the English and expressing the hope that their ammunition would all be destroyed, and then they would rise against them. The fire continued for more than an hour and a half. On reaching the mission I found that Brothers Harvey and Alexander (who had reached Cairo a few days before) had gone with my servant to the station to meet me. They soon returned and reported several persons killed. My servant had his tarboosh blown off several times and his hand wounded. Had not our train been detained at the switch, we would have been on the landing when the explosion occurred. The Lord in His great mercy preserved us. This happened on September 28. Two days after there was a grand review of the British troops, General Wolseley and his staff and native and foreign dignitaries occupied a stand in the Abdin Square, and the troops marched past them in grand style, and divided, marching through the most prominent streets of Cairo, evidently with the intent of impressing the people with the power of the British army and the futility of any uprising.

The following few days were spent in receiving friends and hearing their various reports of the condition of Cairo during our absence. It was the general testimony of the natives that it was better for them that the missionaries left, as the hatred to foreigners became very intense. Towards the last, it is true, it extended to all non-Muslims, and we found that it was the universal belief among native Christians that unless the British troops had reached Cairo before Friday, September 15, on that day there would have been a general massacre of them, and a division of their property among the "believers." This opinion was also held by the native Christians I met with on my missionary tour, made as far as Aswan, during the following winter. From what is known of Muhammadan fanaticism and hatred in such circumstances, that is what might have been expected. Many reported that they could hear their Muhammadan neighbors talking together about the division of the property of the native Christians. By the timely arrival of a few troops at Abbasiya and the citadel on Thursday evening, the city of Cairo was preserved from the fate of Alexandria, and its non-Muslim

inhabitants from butchery. The delight of these was evident on the day of the grand review, when the Christian and Jewish population lined the streets and cheered the troops as they passed. One of our native members, a woman from Bulac, jumped up and down in the crowd, calling out, "Dank you! Dank you!" (the only English words she knew). Before the end of the year the missionaries returned with their families and found everything just as when they left. The meetings had been continued at all the stations. The native brethren had shown their faithfulness to the cause of truth in the most trying circumstances, and the Lord had preserved them so that not one of them had received personal injury, though many had been compelled to aid the rebellion in various ways. Rev. John Giffen returned from the United States early in 1883, leaving his children in care of their maternal aunt. On March 15, 1883, he was united in marriage to Miss E. E. Newlin, of the Asyut staff. Miss Kyle, who had a few months previously arrived from America as a new recruit, did what she could to supply the vacancy thus made in the girls' boarding school in Asyut.

On the return of the missionaries to Egypt, it was decided that I make a missionary tour on the "Ibis" as far as Aswan, for the purpose of meeting with the native brethren and of getting a knowledge of their condition and wants after the trials through which they had passed, and of uniting with them in giving thanks to our heavenly Father who had protected those who went away by sea and land, and brought them back again to their work, and had preserved from the rage of their enemies those who were daily threatened and cursed, and were in constant dread of the treatment which the Armenians have just received, in the years 1894-95. After collecting a few stores and making such other preparations as were necessary for our comfort, Mrs. Watson, Charlie and I started from Old Cairo on Wednesday, November 15, 1882. I think I never felt so much in need of rest as then, and there is no place in the world more restful than a dahabeah on the Nile, provided there is no stopping at the towns and villages. For days we rested and thanked the Lord for the repose. On the way south we stopped at Bibi and Minya. At the latter place we were delayed for some days

Sailors in Holiday Costume.

on account of a leak in the boat, and every night I conducted services and had large audiences. We stopped at Asyut for a day or two to receive and dispatch letters. Reached Kena on December 7, and spent the rest of the week and Sabbath there, conducting services every evening. There are some good men in the place, but there is great need of patient, continuous, earnest work among those who are willing to listen. Reached Aswan on December 21, and after visiting Philæ and the ruins, I commenced the work for which I took the trip. I spent Sabbath, the 24th, at Edfu, received inquirers and read and talked and prayed with one company after another all day. Spent a week at Esna, and a few days at Azaimah, a few days in Erment and Maris. Had a profitable time at Luxor. In the daytime had meetings with the women, a large number of whom assembled, through my wife's efforts, and I read, talked, and prayed with them, and in the evenings conducted meetings with the men. We also visited Kurnah, and stayed all night at Mr. Tadros' house and conducted religious services. There was there a family of intelligent people serving the Lord with sincerity and simplicity. Coming down to Kus, we spent more than a week there, and visited several houses and conducted many meetings. A large number of men and women professed their faith in Christ and attended the services on Sabbath, but though, taken as a whole, they are in better circumstances than many others, we found them very backward in contributing of their means for the support of the Gospel, even among themselves. At all the places where we stopped we received a hearty welcome, and a wide door was open for preaching the Gospel to saints and sinners. In speaking to the people about their experiences during the Arabi insurrection and the result, they all expressed their delight at the occupation of the country by the British, and the hope that they would never leave it to be governed by "those who have no fear of God nor sense of justice in their hearts."

THE CHOLERA IN 1883.

Towards the end of June, 1883, all Egypt was startled by the report that cholera had broken out in Damietta. A com-

mission of doctors was sent to examine into the truth of the report. They were not long in unanimously confirming it. In a few days the disease appeared at Monsurah. A sanitary cordon was placed around the infected districts, and all ingress or egress was prevented. Scores were dying daily. Food and provisions became scarce in Monsurah, and starvation seemed about to add its horrors to those of the dread disease. The doctors were unable to relieve those afflicted, or even to attend to all the cases. A relief society was formed at Alexandria, which forwarded physicians and provisions. Fear fell upon all classes, and thousands, choosing the hardships of quarantine and exposure, took passage for other lands. In twenty days from its commencement the disease appeared in Cairo. It was very fatal in the suburbs, especially in Bulak. Over four hundred deaths were reported some days for the city and suburbs. Trade was paralyzed. Gradually the disease went down the western branch of the Nile towards Alexandria, and up the Nile towards the Upper Thebaid, but the doctors began to understand how to cope with the disease, and it gradually assumed a lighter type. By the middle of September the virulence of the epidemic had ceased, though cases occurred as late as December. The official reports place the total deaths at over 40,000.

The missionaries at Asyut had gone, as usual, to Ramleh before the disease appeared. Rev. J. Giffen joined his family when it was feared he would be cut off by the cordon. Dr. Hogg had gone on a visit to Scotland. Mr. Nichol and his family, on account of his sickness, had left Monsurah and gone to Ramleh only a few days before the telegraph reported the disease at Damietta. The brethren in Cairo and Alexandria remained in their places, and were able on many occasions to give aid and comfort to the afflicted. None of the missionaries was attacked. In their case was fulfilled the promise, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

THE VISIT OF THE COMMISSIONERS.

During this period the mission was visited by a commission appointed by the Board of Foreign Missions, consisting of Rev. W. W. Barr, D. D., and Rev. Robert Stewart, D. D. They arrived in Egypt on the 7th of March, 1881, and spent forty-four days in the country. During that time they attended the sessions of the presbytery and the annual meeting of the Association. They visited all the principal stations of the mission, and many of the out-stations. They saw something of the rough side of missionary life, and something of the comforts and enjoyments of the missionaries. They saw many of the natives in their homes and in their meetings, and had interviews with many of them, sometimes through interpreters, and sometimes directly with those who knew the English language. As was to be expected, they manifested a deep interest in the work, and made intelligent inquiries about various matters that were not patent to their observation. The missionaries were glad to have them become intimately acquainted with the work in all its departments, so that they might on their return home be able to give light on various questions which might come up in the meetings of the Board or the General Assembly; while the commissioners made us all feel that they were our true friends, and wished to promote the best interests of the cause for which we are laboring. On several occasions they addressed the congregations through interpreters, and at the meeting of the presbytery they addressed the ministers and elders on their duties and responsibilties. Their visit was a pleasure and an inspiration, and I have heard the hope expressed that such visits might be repeated. I accompanied them to Tanta and Monsurah, from there on a short excursion to Zoan, near the northern boundary of Egypt. We left Monsurah early on Wednesday, April 20, 1881, on Mr. Alfred Dales' small steamer, going by the large canal, called by the natives "the little sea." We stopped at Basarat and had a bountiful repast in the evening at the house of Sheikh Sheleby Shahin. From there we got an open fishing boat in which we were towed for about two hours. The fish were so numerous in the canal

that, frightened by the boat, they jumped out of the water and many of them fell into the boat. That reminded us of what the Jews said about their eating fish in Egypt "freely," i. e., without paying anything for them. Reaching a farmhouse belonging to the sheikh already mentioned, we rested for a few hours as best we could without beds. From that place we rode on animals over the fields of Zoan, some of which were so rough that the horses had difficulty in passing over them, and on one occasion one of the horses fell and rolled over on its rider, Dr. Barr. For a few moments we were in great fear lest he had sustained serious injury, but after resting half an hour he was able to mount another animal less frisky and proceed on the journey. We reached the temple of Zoan in a heavy sirocco, and could with difficulty look over the ruins, and had no time for making personal investigations. We recalled the story of the plagues, the marvellous things done in Egypt in the land of Zoan many centuries ago. I valued the trip especially for the opportunity it gave me for pleasant intercourse with my old friends, Drs. Barr and Stewart.

In this connection it may be mentioned that the visit of the commissioners resulted in one of our best unmarried ladies being led away a willing captive by one of them and taken to our sister mission in India. Of course we all knew of his lonely condition and his need of a helpmeet, but, coming as he did in official capacity, we did not suspect that he would take advantage of that circumstance to spy out the land on his own personal account! We were loth indeed to part with our sister but we had to comfort ourselves as best we could. It was no small honor to the Egyptian mission to furnish a life partner to a member of the Board. The union was consummated in the large Cairo church on the evening of December 1, 1881. Refreshments were prepared by the ladies of the Cairo station, to which all the missionaries and a few special friends were invited. Among the guests were the American consul-general, Judge and Mrs. Batchelor, Dr. and Mrs. Grant, and others.

THE SPREAD OF PLYMOUTHISM.

As stated in the history for 1869, Rev. B. F. Pinkerton resigned and returned to America. Subsequently he proposed to come back to Egypt. Our Board of Foreign Missions communicated with the mission on the subject, and were informed that unless he came back in full sympathy with the doctrines of our Church, there could be no harmony in the work. Finding it impossible to return under our Board, he came out under the auspices of the Plymouth Brethren, and made his headquarters in Syria. After preparing tracts on various subjects, such as "The One Man Ministry," "The Law," "The Duty of Withdrawal from the Modern Churches," etc., he was accustomed to come to Egypt every winter and scatter these broadcast among the churches and workers. He had already among the natives and English a few who adhered strenuously to his views, and aided him in disseminating his tracts. Under the plea of special sanctity, as well as personal indigence, because unsupported by any mission, and being already acquainted with many of our people, he readily secured an entrance and a hearing wherever he went, and his tracts, so well written and ingeniously arranged, and the points advanced apparently so well confirmed by passages of Scripture, were eagerly read and devoured by the Egyptians, whether Protestants or Copts. He generally timed his visits so as to be in our important centers when the native pastors and workers were at the annual meeting of presbytery, and never hesitated to bring forward his peculiar notions concerning the Church and its ordinances, offices and gifts, and the rights of all believers to baptize and dispense the Lord's Supper, etc. During the winter of 1878-79 Mr. Harvey found at several places persons making inquiries about the Plymouth doctrines and usages, and from that time forward for several years, many were influenced more or less by Mr. Pinkerton and his tracts, while the difference between the teachings of our Church and the Plymouth Brethren became in many places, especially in the upper country, the chief subject of religious discussion. Dr. Hogg, thinking to restrain him from sowing the seeds of dissension in Asyut and neighborhood,

invited him, on one of his trips, to stay with him, but this only increased his popularity and led others to invite him to their homes, where, instead of teaching the great doctrines and truths held in common, he did not hesitate to disseminate his peculiar tenets.

The movement spread rapidly among all our little congregations in the Asyut, Sohag and Esna provinces, and several of our most hopeful young men were affected by it. On account of his views, it was only after much hesitation that Butros Dyonesius was passed for ordination and installation in the joint charge of Luxor and Gurnah. His blind brother, a man of more than ordinary talent, was carried away by the new doctrine. Rev. Girgis Raphail and his church at Mellawi, and the little company of believers in that region, were filled with it. A Plymouth congregation was gathered in Nakheilah, and not a few of our number joined it. Rev. Girgis Raphail ceased to attend the meetings of presbytery, and in March, 1883, he and the other two brothers from Kus held a Plymouth revival in Nakheilah during the absence of the pastor at presbytery. They sent a paper to presbytery containing their views, and threatening that, if these views were not refuted by proofs from Scripture, they would publicly teach them. Dr. Hogg was appointed to reply, but they did not desist from disseminating their views until they received the reply. When the reply was prepared and spread abroad among the people, it had a salutary effect upon them, but the leaders had gone too far to retreat. At last it was decided to cite the two pastors, Rev. G. Raphail and Rev. Butros Dyonesius, to appear before the presbytery. Only the former appeared, but he showed no disposition to withdraw from any of the positions he had taken. Dr. Lansing and Rev. Shanooda Hanna were appointed to write a brotherly letter of admonition and reproof to the two, and six months were given them to reconsider their whole position, and give up their divisive courses. At the end of this time a very respectful paper was received from Rev. Butros Dyonesius, written with so much apparent sincerity that presbytery decided to bear with him six months longer, and requested Dr Hogg, who was to visit upper Egypt that year, to do what he could to convince

him of his errors. Rev. Girgis did not condescend to reply, but on the contrary continued with the greatest zeal to pursue divisive courses. Presbytery, therefore, felt constrained to dissolve the connection between him and the congregation of Mellawi, and to suspend him from the exercise of the ministry and from Church communion. He immediately commenced going from church to church, and from station to station, accompanied sometimes by a Mr. Asaad Shadudi, from Syria, and sometimes by Mr. Pinkerton.

Their attempt to produce a serious schism failed. Even in the Mellawi church only five or six persons seceded and met together in Plymouth fashion to break bread. The decisive action of presbytery brought matters to a sharp issue, and the people generally, with few exceptions, and these in the region of Nakheilah, said, "We will stick to the Church that gave us the Gospel." The extreme lengths to which the leaders had gone on certain points, such as non-ordination and lay administration of the sacraments, and the falling out of the leaders on certain doctrines and practices were among the causes that produced a reaction against the movement. The effect of the movement, however, was to produce a manifest spiritual coldness in all the communities where the excitement had been the greatest? It was some time before this condition was removed and a renewal of interest in spiritual service and religious work took place. Subsequently presbytery passed the same sentence upon Rev. Butros as it had upon Rev. Girgis, and thus two congregations were left without pastors, and the names of two of our most promising young pastors were removed from the roll of presbytery. Great efforts were made by the suspended pastors and Mr. Pinkerton and other leaders to take away our members, but in most cases without success. Although the movement lingered on in several places, and took a fresh start in others for a time, yet its followers became fewer and fewer, and with the death of Mr. Pinkerton and the death of Rev. Butros, and the occurrence of dissension and division among the rest, there is little left at this time but a community of perhaps one hundred in Nakheilah, fifty in Asyut, and a few persons at other points.

MOVEMENT AMONG MUHAMMADANS.

It is well known that the work of our mission has been largely among the Copts, not because the mission was established for them only, but because their need of a knowledge of the scriptural plan of salvation was seen to be almost, if not entirely, as great as the need of the Muhammadans, and because the door of the Copts was opened wide, while the door to the Muhammadans was generally closed and double barred. Much, however, has been done by our mission among the Muhammadan children, much more than by all other agencies combined. There has always been a large number of these children in our schools, and the missionaries and the native teachers and other workers have often had discussions and conversations with adults, while many copies of God's Word have been sold to them. Several important works were also prepared and published on the Muhammadan controversy. As many as seventy-five Muhammadans have been baptized, most of them of the lower strata of society. Some, however, were of intelligence and position. The great difficulty was the non-recognition of the principle of religious liberty by the government officials, except when compelled by pressure from a Christian power through its consul-general. Besides these, there has always been, and there still is, the Muhammadan *esprit de corps*, that is so strong that a brother will kill his brother and a father his son rather than see them become Christians. Besides, the idea of personal liberty has no place in the Muhammadan system, whether religious or civil. To this very day, relatives will bring about by secret poisoning or other means the death of those whose Christian proclivities cannot be removed by arguments or by promises. I presume every American missionary has a personal acquaintance with Muhammadans who in secret avow their disbelief in Muhammadanism and their belief in Christianity, and are restrained by fear from making a profession. During the period covered by this chapter, i. e., between 1880 and 1885, there were many Muhammadan inquirers. The reason for this was that their brightest hopes, raised by the speeches of the mosque party and the pretensions of Arabi

and his colleagues, were utterly blasted by the result of the battle of Tel el-Kebir and the occupation of the country by a Christian power. Muhammadan inquirers began to think that there would be no more official persecution, and, with that removed, that the social persecutions would disappear also. They counted on the Christian power which occupied the country doing for Christianity what a Muhammadan power would do for Muhammadans under similar circumstances. They did not know that political ends are of greater importance with the so-called Christian powers than Christianity itself, and that the power occupying the country would take no special care of the Christian population, nor manifest any special interest in converts from Islam. The presence of troops of a Christian power in Egypt, and the exercise of supreme authority in the country by its representatives, doubtless convinced many of the people that no obstacle existed to anyone becoming a Christian. Be that as it may, this period of five years was a time when all through Egypt Muhammadan inquirers appeared in considerable numbers, and my late colleague was very sanguine then that the time for a general exit from Islam to Christianity had come.

In the evangelistic report for 1883, the writer said: "During and immediately after the rebellion we heard of persons in different places making inquiries; but during the past year the most important events have taken place in connection with this movement. Often those applying have been of the lowly and ignorant—they seemed to be able to see where light and knowledge were and came; but this year some of the middle and higher classes, in the face of great opposition and persecution from friends and government, have joined themselves to God's people. The first case was that of Muhammad Habeeb. He had been educated at the government college at Cairo. He was a stationer, and had a shop in the capital. He had become acquainted with some Protestants in Monsurah a few years before, and had there learned something of the truth. Afterwards moving to Cairo, he continued to study Christian books, getting a reference Bible and a Catechism from our shop. He frequently talked with his co-religionists on the subject of

Christianity, and soon it became known that he was rejecting the Muslim faith. Efforts were made to reclaim him, but the learned men of his former religion could not stand before his clear reasoning and strong arguments. Force was then resorted to, and he was seized by a mob and dragged to the kadi's court. There he was not only maltreated, but, contrary to law, imprisoned. His goods were seized, his wife divorced, and he himself sent to the government hospital on the plea that he was insane. His arrest was promptly brought to the attention of her British majesty's representative in Egypt, but Charif Pasha, the prime minister, persuaded her majesty's consul-general that the young man's presence as a converted Muslim would be the cause of excitement and disturbance and a possible religious mob, and he consented to a temporary removal of the young man from the country, or to what was in reality his banishment from his native land, and all because he had read the Bible and became convinced of its truth, and dared to say so. He was at once removed from the hospital and sent by train, in the care of two officials, to Alexandria to be conveyed to Cyprus. He was seen on the train by one of our people, who informed the mission of what had taken place. He spent the journey in explaining Bible doctrine and the Catechism to his guards. The next day he was sent on board a vessel, and since the middle of July, 1883, he has been an exile in a foreign land, without a single companion or previous acquaintance, in an island where the customs, language and climate are different from those of his own country. It is true he is under the ægis of the English government and was consigned to the care of the governor of Cyprus, and his immediate wants have been provided for, but he has been torn from his family and deprived of the means of gaining a livelihood, beaten by the mob and spat upon, imprisoned and expatriated because he had become a Christian and that with the cognizance of the highest authorities in the land."

After over a year's banishment he was permitted to return to Egypt, on condition that he should not reside in Cairo. He was put in the mission bookshop in Zakazik, and was very zealous for a time, but, being a novice, and having no opportunity

for growth in knowledge and Christian character in Zakazik, he gradually became cold, then careless, fell under the influence of bad men, became discontented with his one wife, and at last went back, nominally, to Islam. I have seen him many times since, and am sure he does not believe in Islam, but only keeps up an appearance of belief, partly from fear, and partly for the means of getting a livelihood. His departure, after enduring so much, was a sad disappointment to us all, and a severe trial to our faith in any real conversion from Islam.

Another young man, the friend of the above, also announced his belief in Christianity, and was imprisoned and then allowed free exit from prison. He did not remain long a professed Christian, but returned to his former faith. His case was never an encouraging one, and we had lost all confidence in him for some time before he left us.

Two other persons from the upper country, on its becoming known that they were attending Christian assemblies, were seized, beaten and imprisoned. Still persisting in their adherence to the Christian faith, they were sent to Cairo and kept in prison until, through representations made to the government through Sir Evelyn Baring (now Lord Cromer), they were brought to the American mission in Cairo. These, as far as I know, remain steadfast in the Christian belief. Others, seeing the difficulties attending the renunciation of Islam and the profession of Christianity, even in Egypt under the British occupation, are content to come to the missionaries, Nicodemus-like, by night. At this day there are many known to us, and some of them graduates of the El Azhar, who utterly reject the claims of Muhammad and his religion, and are only deterred from embracing Christianity by what they know they would have to bear of social persecution and family alienation. Scarcely a year passes, however, without one or two converts from Islam, and we cease not to labor and pray that the time may soon come when, under the mighty power of God's Spirit, many will embrace Jesus Christ as their Saviour.

NILE MISSION WORK.

This work was carried on during this period, for the most part, by Dr. Hogg and Dr. Lansing. In 1880 the former took

the "Ibis" and spent some time at Minya teaching the theological students during the day and conducting special evangelistic meetings in the evenings, and remained there a month after the students left. Strong opposition from the Coptic hierarchy, and also from the government officials and their subordinates, was encountered. The young men who had asked the missionaries to come, had for a time to keep away from them, but, notwithstanding the opposition of the enemies of the truth and the timidity of the inquirers, the audiences in the evenings increased, and the truth spread rapidly through conversations with the people in their homes and in the Nile boat. After Dr. Hogg's departure, the place was visited occasionally by the pastor at Mellawi, and then, as often as possible, a licentiate or other native worker was sent there.

In 1883 Dr. Hogg visited the stations between Mellawi and El Kom Akhdar, and addressed large audiences in many places. He was followed by Dr. Lansing, who, with Mrs. Lansing, made a visitation of the stations in the Upper Thebaid and found doors wide open everywhere, and many ready to hear the word of the Lord.

In 1884, also, Dr. Lansing and Dr. Hogg spent a time in the "Ibis," visiting and strengthening the brethren. These visits, though entailing much hard work, and often unpleasant and severe personal experiences, were of immense importance in strengthening the faith of the weak, and in stimulating the activities of the members and bringing outsiders to hear the preaching of the Word. Many who came out of curiosity, heard something that set them to thinking and to searching the Scriptures. The number of members received on profession of their faith during these five years, in the native pastorates and mission stations, was 939, and the contributions for church and evangelistic purposes was $22,779.

DEATHS OF PROMINENT MEMBERS.

Mr. Wasif El Khayat, of Asyut, the first fruits of that city, was among the number of those who died during this period. He was one of the richest and most influential men of his native city. Humble and unobtrusive, he commanded the respect of

those without, as well as of his fellow Christians. He was ordained elder over the Asyut congregation March 23, 1879, and took an interest in the work of the Lord, both within his native city and in other parts of the country, and this interest he manifested by his liberal contributions. When the girls' boarding school was established in Asyut, he assumed the expense of the day school, providing a house and paying all the other expenses. Asyut congregation and the whole Evangelical Church of Egypt has sustained a great loss by his death, but we doubt not that "our loss is his gain." "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

Rev. Makhiel el-Belyani—familiarly known as Father Makhiel Belyani—was a man of 64 years of age. The story of his life is briefly but clearly told in Dr. Scouller's Manual, and only a reference here is necessary. He was brought up a monk; was sent with the Metropolitan to Abyssinia; returned after undergoing many hardships and dangers, and spent some time in learning from the Rev. Mr. Kruse, a missionary from the Church Missionary Society. He then became acquainted with the American missionaries, and after some time was received into the Protestant church in Cairo, being the first member of that church, and the first member of the native Protestant Church of Egypt. He was afterwards employed in the mission work. He did much as colporteur in Bible distribution, and spent a winter or two with the late Earl and Countess of Aberdeen in their work on the Nile. He was afterwards (1866) called by the congregation of Kus to become its pastor, and at his own request was reordained February 10, 1867, but before he was installed, circumstances, persecutions, and afterwards divisions in the church arose which prevented his installation. He was stationed as preacher in connection with the church at Cairo. He had an excellent memory, and was very well read in history, especially church history. He was a faithful worker and friend, and a man full of faith and zeal for the truth. He died May 24, 1883. He was the first native moderator of the presbytery of Egypt, and his sermon the following year was a

fine exhibition of the old man's historical acquirements. Rev. Makhiel's name was the first name of a native pastor placed on presbytery's roll, and for sixteen years he seldom failed to answer to the call of the clerk.

Rev. Girgis Abeid, who was a graduate of Asyut college and the theological seminary, and a classmate of Rev. Shanooda Hanna, was licensed March 26, 1875. He was ordained and installed over the Ekhmim congregation April 7, 1882. He had previously labored at various places, and among them Cairo, Alexandria, Bedari, Mutiah and Tahta. Before the first year of his pastorate was finished, he was compelled to seek medical advice, and came to Cairo to one of the hospitals, where, after lingering for a time, he died March 16, 1883, in the faith which he preached unto others. He was an acceptable preacher of the Gospel, and gave promise of being useful to his people, but the Lord took him to Himself, from a field in which he was greatly needed.

Others were noted for their piety, among them Makhiel Tadrus, of Erment, one of the most pious and consistent members of the church.

Another was Mancarius Shehata, who was held in high esteem by the brethren in Luxor on account of his piety and good judgment, and who was their first choice as elder when the church would be organized.

New church organizations from January 1, 1880, to January 1, 1885: Azziyah organized March 7, 1880; Abnub, December 4, 1880; Mishta, 1881; Luxor and Kurnah, March 30, 1882; Kus, April 3, 1882; Ekhmim, April 7, 1882; Zarabi, July 18, 1882; Meir, April 8, 1883; Beni Adi, April 9, 1883.

New pastorates formed: Ekhmim, Rev. Girgis Abeid, April 7, 1882; Luxor and Kurnah, Rev. B. Dionysius, May 1, 1882; Jawily, Rev. M. Mazeeki, April 9, 1882.

CHAPTER XXII.

FROM JANUARY 1, 1885, TO JANUARY 1, 1890.

Comparative statistics—Mission force—New missionaries—Political condition—Fanatical manifestations—Sickness and death of Rev. Dr. Hogg—Great loss to the mission—Departure of his wife and family to Scotland—Weakened forces—Arrival of Rev. G. Anshalian and installation as pastor in Kus—Other pastorates and organizations—Accessions—Fruits—Nile boat work by Rev. C. Murch, Rev. J. Giffen and Rev. J. K. Giffen—English services in Cairo—Mission premises in Cairo open for British soldiers for temperance and religious meetings—Mrs. S. B. Lansing's sickness and death.

COMPARATIVE STATISTICS.

January 1, 1885.		*January 1, 1890.*
10	Ordained missionaries,	14
1	Other male missionary,	0
6	Unmarried lady missionaries,	9
11	Married ladies,	12
6	Ordained natives,	12
30	Other presbyterial workers,	36
19	Organized churches,	29
1,688	Church members,	2,971
3,114	Average attendance Sabbath morning,	5,654
$ 3,911	Contributions of churches,	$ 7,097
45	Sabbath schools,	98
2,521	Sabbath school scholars,	4,427
59	Week day schools,	100
105	Teachers in same,	152
5,005	Pupils,	6,304
$10,916	Tuitions and boarding,	$13,872
8	Book depots,	8
21	Shopmen and colporteurs	23
37,615	Volumes sold,	31,067
$ 8,385	Proceeds of sales,	$6,384

THE MISSIONARY STAFF ON JANUARY 1, 1885.

Alexandria. Rev. S. C. Ewing, D. D., and wife, and Miss Mary A. Frazier.

Monsurah. Rev. T. J. Finney and wife, and Miss Isabella Strang.

Cairo. Rev. Messrs. Dr. Lansing, Dr. Watson and W. Harvey, and their wives, Miss M. A. Smith, Miss A. G. Thompson and Miss H. M. Connor.

Asyut. Rev. J. Hogg, D. D., and wife, Rev. J. R. Alexander, Rev. John Giffen, and Rev. J. K. Giffen and their wives, Miss M. J. McKown, Miss E. O. Kyle and E. E. Lansing, M. D.

Luxor. Rev. C. Murch and wife.

New missionaries from January 1, 1885, to January 1, 1890. Miss A. A. Brown and Miss Matilda Strang arrived in Egypt, November 1, 1885. Located, the former at Luxor and the latter at Alexandria. Miss Jessie J. Hogg was appointed July 1, 1886, to the boarding school, Asyut. Rev. H. W. Hogg, son of Dr. Hogg, reached Egypt on December 29, 1887, and was located at Asyut in the college. Rev. J. O. Ashenhurst reached Egypt November 7, 1887, and was located in Cairo. Rev. W. M. Nichol and wife arrived in Egypt November 19, 1889, and were located in Monsurah. Rev. E. M. Giffen and wife arrived in Egypt November 19, 1889, and were located in Cairo. Rev. J. Kruidenier and wife arrived in Egypt on December 12, 1889, and were located in Asyut.

Movements of missionaries. Miss Frazier left August 2, 1886, for America, and returned July 25, 1888. Miss Isabella Strang returned from America October 15, 1886. Rev. J. R. Alexander and family went to America June 24, 1885, and returned November 1, 1886. Rev. J. Giffen and family left for a change in America, March 16, 1888, and returned October 9, 1889, and were located in Cairo. Rev. A. Watson and family left Egypt for a vacation in America on May 4, 1889.

FROM JANUARY 1, 1885, TO JANUARY 1, 1890.

This period of five years commenced with the political horizon under the dark cloud of war with the Mahdi. Gordon

Dervishes.

Pasha, not realizing the great change which had taken place during his absence from the Sudan, and thinking that he could easily overcome by his presence the rebellious elements at Khartum and the neighboring country, had gone up there early in 1884, in opposition to the opinion of some who had better opportunity to understand the true situation. His first design was to deliver the Egyptian garrisons, to relieve Egyptian officials of their functions, and to put Sudanese in their place, to lay the foundations of a Sudanese government, and thus draw away from the Mahdi those who were flocking to his standard. He thought that the chief cause of the uprising in the Sudan was the oppression of the officials. He did not at first know, or he did not sufficiently take into account, the religious element that had arisen, strengthened, and extended during his absence, so that it became the all-prevailing influence that fired the souls of those who annihilated Hicks Pasha's army, and fought like demons at Abu Klea, Mettummah, El Teb and Tamai. He had not been long in Khartum, however, before he became aware of the gravity of the situation. To appease the wrath of the Sudanese against himself for his previous vigorous policy of punishment of the slave traders, he announced in a proclamation "henceforth nobody will interfere with you in this matter" (meaning dealing in slaves), "but every one for himself may take a man into his service. No one will interfere with him." Subsequently Gordon Pasha asked for Turkish troops to be sent to settle the Sudan and the Mahdi forever. He also wanted his bitter enemy, Zubeir Pasha, to be sent up to quiet the Sudan. Attempts to rout the Mahdi's forces at some points were made by him and the Egyptian troops, but with great loss, Colonel Stewart, Gordon's right hand man, being wounded. On the 25th of June, 1884, Berber fell into the hands of the Mahdi, thus removing the last link between Gordon and the outer world. From that time the question became how to save Gordon, not how to rescue the Egyptian garrisons, and it was clear he could not be delivered except by a British force. This, after much hesitation, was determined upon, and the relief expedition was led by General Wolseley himself.

It is out of my province to follow the expedition up the Nile and describe its vicissitudes and hardships and hard-earned victories. This can be read in the Egyptian Campaigns, by Mr. Charles Royle. I would, however, briefly say that before the beginning of 1885 the expedition had reached Korti, and about the 8th of January a strong column, under the command of Colonel Stewart, set out for Gakdul, which was reached on the 12th. Thence they advanced, fought and gained the battle of Metummah, and then made a rush on to Khartum in a few steamers, as information had been received that Gordon was in a desperate condition. Various accidents occurred, destroying some of the steamers, and delaying others, and on the 26th of January those on board heard from parties on shore that Khartum had fallen and Gordon was killed, and two days later Sir Charles Wilson came to the conclusion, on approaching the place, that the news was, alas! too true. So all the hardships, all the battles, all the expense failed to secure the end in view. If the relief party had been five days earlier it might have been otherwise. But it is my humble opinion, that had Sir Charles' party reached Khartum and seen Gordon, it would not have helped matters; they would all have fallen into the Mahdi's hands. The news of the fall of Khartum and the fate of Gordon were not the only incidents that engaged the thoughts of the public in Egypt in 1885. How would the English troops secure a safe return? Would they be annihilated by the victorious hordes of the Mahdi? And then, would not these same hordes come rushing down on the rich valley of Egypt? And what made the matter much worse was the fact that many in Egypt among the mosque party, the government officials, the merchants, and the common people, were believers in the religious claims of Ahmed Muhammad. Bitter anti-Christian sentiments where everywhere heard, and although there was a strong garrison in Cairo and another in Alexandria, yet many feared another uprising and massacre. By means of a pretended advance of British troops from Suakin on the Berber road towards the Nile, the safe return of the Nile expeditionary force was effected, but the Mahdi and his dervishes continued to threaten Egypt from time to time. Such was the condition of

Egypt politically during the period of five years of which I am now writing.

The missionary campaign, however, continued and its forces grew year by year. All the departments of the service were better equipped at the beginning of 1885 than they had ever been before. There were twenty-eight American missionaries, married and unmarried. Six native pastors not only watched over and ministered to their own special flocks, but also from time to time were going out to the villages in their neighborhood to sow the seed of the Word. There were thirty other workers, comprising licentiates and theological students and others, some during the whole year and some during the vacation of the seminary for five months, acting the part of local preachers, many of them with evident acceptability. There were 105 teachers in the fifty-nine schools, giving instruction to 5,005 pupils every day. There were the two boarding schools for girls, one in Cairo and the other in Asyut, under the management of missionary ladies, the Asyut training college, with its strong force of missionaries as instructors, assisted by efficient natives affording the best facilities for training young men; the theological classes in Cairo and in Asyut; the eight book depots and the twenty-one shopmen and colporteurs pushing the distribution of a purifying, enlightening, and evangelizing literature.

Besides all these agencies and influences there was the work among the girls and women carried on in the schools and in the homes of the people by foreign and native workers, and the evening meetings at almost every station where there were regular laborers. All these were in active operation from the beginning of 1885, and continued and increased during this period of five years until they became, at the end of 1889, what appears in the table of comparative statistics at the beginning of this chapter. Opposition there was at many points, but it was generally an evidence of success and a stimulus to workers. Persecution was the lot of some of the workers, but it was overruled for good to the cause and to the persons. Three new pastorates were formed in 1885, two new church organizations completed, and many new stations opened. The

facts and figures for 1885 were being gathered and arranged and the reports being written in preparation for meetings of presbytery and Association when God's heavy hand fell upon the mission as never before.

THE SICKNESS AND DEATH OF DR. HOGG.

At the winter meeting of Association in 1885 Dr. Hogg was granted permission to spend the following summer in Scotland, with the intention that he use as much of his time as possible in preparing for publication a greatly needed Christian literature. He returned to Egypt early in October and was present at the meeting of Association held in Ramleh on October 14. The winter of 1885-86 he spent in Asyut giving instruction to the theological students and members of the senior class in college on religious subjects, going out on Sabbaths occasionally to the villages, as was his custom, or preaching to the students of the college. His last public address to them was a stirring appeal on the question of personal duty to work for the Master from the text 1 Timothy 3 : 1, "If a man desire the office of a bishop, he desireth a good work." During later years he had not been feeling as vigorous as formerly, and on about February 10 he was taken ill with the malady that carried him off. He suffered intense pain during his illness. The reports we received in Cairo from day to day were varied. One day he was better and another worse. It never once occurred to us that there could be a fatal termination to his disease. He had been very ill several times and recovered, he had a strong constitution; he was so necessary, in our estimation, to the work of the Lord in Egypt, that it never entered our minds that he might be taken from us. Only when a telegram came to send up a doctor from Cairo for consultation did we begin to feel uneasy. On the night of the 26th of February, on our return from performing a marriage ceremony, a telegram awaited us saying, "Dr. Hogg's condition beyond hope," but we still clung to the idea that he could not be spared, that as long as there is life there is hope, in this case especially. A consultation was held and it was agreed that Brother Harvey

and I should go up to Asyut the next day. This we did. It was a long, dusty ride at any time, and that day the eleven hours seemed like twenty-four, and we arrived at Dr. Hogg's home just two hours before his spirit took its flight to that glory of which he had spoken so often. I do not think he recognized us at all. When he breathed his last, Mrs. Hogg asked that one of those present should offer prayer, which was done; but how difficult to pray under such circumstances? How difficult it was for his co-laborers to say, "Thy will be done." How much more difficult for her who was left a widow with a large family to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Yet no one among all who were present bore up under the affliction as Mrs. Hogg did. She was wonderfully sustained by divine grace. The question came up, "Where shall he be buried?" Some suggested, and even urged, that the body be taken to Cairo and laid in the American cemetery. On consulting with the prominent native brethren they all wished the body to be kept in the place where it had labored so long and so successfully. The widow readily fell in with this idea, and the rest, though preferring the other alternative, made no objections. We were then informed that Mr. Wesa Buktor, a warm personal friend of the deceased, and a rich man, would prepare the tomb, and bear all the expenses of the funeral, and erect a monument. The death occurred on Saturday night, at about 8:15. At the regular services of the Sabbath morning a great multitude gathered. Perhaps nearly a thousand people crowded into the chapel, while a large number remained outside. In the midst of the services the governor of Asyut with his suite entered, and seats were given up to them. The funeral services in the afternoon were conducted by the pastor, Rev. Ibrahim Yusif, assisted by some of the missionaries. The governor and his suite were again present. The church was packed full, and the large open space at the door and the streets on each side were crowded with people of all religions and nationalities, Copts, Muslims, Greeks, vieing with Protestants in showing their respect to one whose good deeds had reached men of every class and condition. At the close of the sermon, and by request, opportunity was given to

the people to look for the last time on the placid face of the great and good man who had done so much and labored so long in their midst. As the throng passed by in order, the governor was heard to say to one of his attendants, "How they loved this man!" As the procession formed in front of the church a company of British soldiers, detailed for the purpose by the commander of the garrison in Asyut, aided in keeping order and prevented the crowd from wholly blocking the narrow streets. The governor and his attendants showed their respect for the deceased by walking to the city limits. They were followed by a long procession of the most intelligent and wealthy residents of Asyut, and many from the surrounding villages. He was buried in a tomb in the midst of a sandy desert, just between the rich valley of the Nile and the western hills, and a fine mausoleum of white marble was erected over it by his generous friend, already mentioned. Dr. J. G. Bliss, in writing to the New York Evangelist of Dr. Hogg, shortly after his death, said: "It is not too much to say that the whole land is in mourning for this eminent servant of God. He was the prince of Bible workers in this land of darkness. Few are the places on the Nile valley, from Aswan to Cairo, where his voice has not been lifted up for God and Bible truth. For more than twenty years he was identified, more than any other one, with the work of evangelism in upper Egypt. Thousands heard his earnest words and were moved to examine the Scriptures to see if his teachings were true. One cannot contemplate his work in its various characteristics and relations without being deeply impressed with the fact that his was a large faith, always looking upward to the face of the Master, and getting cheer from his smiles. No self-seeking surely prompted his long journeying up and down the Nile in the well-known Bible boat."

His death came upon us all suddenly. The whole mission was astonished, stunned, and dismayed. The native brethren, from one end of the country to the other, wept as for a father, while many were so disheartened that they began to think that the cause of truth was lost. In some places the people were saved from utter confusion and despair by the historic

saying, "God is not dead." Some of the older members of the mission, who had labored with him for many years, felt the blow very keenly, notably Dr. Lansing, who was taken seriously ill and was obliged to take a change to England for a few months. Dr. Hogg was ever in the front ranks of the mission army—nay, but he was one of the commanders-in-chief; not that he took a comfortable and safe position and only issued orders to others, but he led them into the thickest of the fight. Possessed of an iron constitution, he did an amount of work with his tongue and with his pen that would have in a short time killed most other men. Yes, he was a bright and shining light in all the departments of missionary life. In versatility of talents he had no equal: as an instructor he was a prince; as a preacher, earnest and eloquent; as a writer he had a wonderful flow of language, and a rich abundance of precious truths. In the defence of the truth and Christianity his tongue was never silent, nor his pen dry. Foremost in the controversy with the Plymouthites, yet the best of them felt when he died that they had lost a Christian brother and a noble fellow worker for Christ and the salvation of souls. The churches, especially those in upper Egypt, felt they had lost their spiritual father. During later years he was relieved almost entirely of the responsibility of the Asyut training college, through the intelligent and efficient labors of his colleagues, and therefore was free to visit and strengthen the small as well as large companies of believers at various places, and preach the Gospel at new places whenever the Lord opened the door. For that reason he was ever among the people, and the people were ever looking to him, and, therefore, when he was taken away, they felt like sheep without a shepherd.

At the time, Dr. Lansing wrote as follows to Dr. Dales: "I have a very heavy burden of news to communicate to you. Our dear brother, Dr. Hogg, is no more with us—he has gone to his everlasting reward. He has entered into the joy of the Lord. * * * And what shall I say more? To our covenant God I wish to say, 'I am dumb, because Thou didst it.' We know that all His judgments are right, and that it is only in love and infinite wisdom that He afflicts His people. In reference to the Church at home and the mission work in this land, I cannot

attempt to describe what seems to us the irreparable loss. His praise is in all the churches. For more than thirty years it has been his privilege and delight, with indomitable energy and devotion, to hold up the standard of the Cross in this dark land. We all said, 'Truly, God's ways are not as man's ways, nor His thoughts as man's thoughts.' We take comfort, however, from the assurance that God makes no mistakes, and what we know not now we shall know hereafter. We thought that perhaps the Lord wished to show what He could do through the weak ones that were left, for all felt it would be a long time before there would be another on the field possessing so many qualifications for the work—of great mental ability, scholarly, of strong faith, earnest, fearless, self-denying, able to do anything, ready to do anything, willing to bear anything and to go anywhere in the Master's service. Oh! how we missed him and continue to miss him."

After the funeral the people from the town of Asyut, and from many places on the Nile valley, called to show their sympathy with the widow and the children. Often they could say nothing, they were so deeply affected; but she was ever ready with a word of comfort to them. They learned to admire, almost to adore, her for her resignation and piety. It soon became clear to herself that with such a family to rear and train up for usefulness she must return to her native land, where opportunities for Christian education were abundant. The natives greatly preferred that she remain in Asyut, and some of the wealthy ones would have undertaken her support. The decision, however, was taken wisely, and she left the scene of her husband's labors and his resting place with regret, and took up her residence in Edinburgh, Scotland, in order to give her children the advantages of education and Christian training which this metropolis abundantly affords.

Presbytery met at Sinoris four days after Dr. Hogg's death. A feeling of irreparable loss filled the heart of every member, and a sense of utter helplessness manifested itself in every prayer. A sense of duty to Christ and His Church and cause, and God's special grace, gradually aided them in overcoming their deep sorrow, and in trying to do their utmost to aid the

Presbytery of Egypt in 1892.

native brethren. A circular letter was prepared in Arabic and sent to all the stations. The principal thought in this circular was taken from God's command to Joshua upon the death of Moses, "Moses my servant is dead, now therefore go over this Jordan, thou, and all this people, unto the land which I do give to them. * * * Be strong, and be of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

The missionary force, at first stunned, and then weakened, by the death of Dr. Hogg, was still further weakened by the illness of Dr. Lansing, in 1886, and his increased inability for work from that time; also by the illness of the writer, during two months in the autumn of 1887, and the absence of Rev. J. R. Alexander, during the greater part of 1885-86. Rev. J. Giffen was absent also from the field for a year and a half in 1888-89. Notwithstanding the weakness of the veteran forces, there was a large addition of new recruits during this period, who, though unable to use the Arabic language for some time, yet all of them were helping in various ways and preparing for active service in evangelistic work in the near future. The native forces continued to increase year by year. Rev. G. Anshalian, for twelve years a pastor in eastern Turkey, and subsequently for a time a student in Xenia Seminary, arrived in Egypt in November, 1885, spent the winter of 1885-86 in visiting the native churches from Alexandria to Esna, and was everywhere warmly received by the people. Several of the congregations expressed a desire to have him as pastor, and a call being made out for him by the large congregation of Kus, he accepted it and was installed there April 27, 1886. After making a short visit to his native land, he brought back his family with him in the autumn of that year, and entered upon his duties in the large field to which he had been chosen. Rev. Ibrahim Tanyus was called by the congregation of his own village, Mutiah, and the neighboring village, Bagore, in March, 1885, and was ordained and installed pastor in March of that year. Rev. Bashai Makhiel was called by the congregation of Beni Adi, and was ordained and installed pastor in March, 1885. Rev. Hanna Bishai was called by the congregation of Minya,

and was ordained and installed pastor in November, the same year. Rev. Gabrail Yusif accepted a call from the congregation of Sanhore, in the district of the Faiyum, and was ordained and installed in 1887. Rev. Aweida Abd es-Shahid was called to the united congregation of Luxor and Kurnah, and was ordained and installed on March 1, 1889. Rev. Benjamin Famm was ordained and installed pastor of Abutig congregation in 1889, and Rev. Tadros Hanna, over the congregation of Mellawi, on September 1, 1889.

New organizations were effected as follows: Minya and Azaimah, in 1885; Sanhur, in 1886; Beyadia, in 1887; Abutig, in 1888; Hore, Dair el-Ganadleh, Sanabu, in 1889. Many new stations were opened during this period, among them Zakazik, Bilkas, Mit Ghamr, Suft el-Laben, Zawiyet el-Amwat, Saraknah, Dakuf, Kena, Beni Shakeir, Beni Mohammad. It was then, too, that many villages in the neighborhood of El-Kom el-Akhdar were opened to the Gospel. On one occasion the writer preached in El-Kom to over 450 persons, from over thirty towns and villages, and seventeen new members were received at one time. Later, Dr. Harvey visited the same place, and had a very interesting time. There were present at the morning service 694 persons, and 600 in the afternoon. Eleven men and five women were received into church fellowship. Sharunah, in which our faithful worker was beaten, and from which he was expelled and forbidden to return two years before, was reopened to the Gospel in 1885. Very interesting and encouraging work was carried on at that time, too, at Abu Kerkas and Menhari, where the Lord opened a wide door. Into it the Plymouthites tried to enter, but were compelled to withdraw after a public discussion between their leader, Rev. Girgis Raphail, and one of our blind evangelists. Marked success followed the preaching of the Word, and an increasing number was added to the Church throughout Egypt year to year, viz.: In 1885, there were added 103: in 1886, 246; in 1887, 384; in 1888, 379; in 1889, 464. Total, 1,576. The contributions of the native churches were: In 1885, $4,726; in 1886, $5,043; in 1887, $6,422; in 1888, $6,974; in 1889, $6,495. Total in five years, $29,660.

It was during this period that Rev. Dr. T. McCague, one of the founders of the mission, visited Egypt and made a tour through the Nile valley up as far as Aswan. His visit was undertaken in consequence of an intense desire to see the mission work after an absence of twenty-six years. He stopped at most of the chief stations, and became an eye-witness of the various operations of the mission. He addressed some of the congregations through an interpreter, and sometimes as best he could, after twenty-six years' absence, in Arabic. All were delighted to see him. His impressions were given to the Church at the time in letters published in *The United Presbyterian*, and entitled "Egypt Revisited," from which I have taken some of the facts of this history. It evidently gave him great pleasure to see what the Lord had done since he left, and how much Egypt had improved in many ways. We would all have rejoiced to have had him remain and help in the work, but no one felt like urging him, at his advanced age, to attempt to re-master the difficult language. All honor to him and his colleague, who laid the foundations of the mission at a time when to be a foreign missionary meant much more sacrifice than it does now.

NILE BOAT WORK.

This work was still continued during this period, but the older missionaries gradually gave place to younger men in carrying it on. Dr. Hogg made his last trip during the winter of 1884-85. Nothing seems to have been done in 1886 except by Brother Murch in the district of Upper Thebaid. The "Ibis," having become unseaworthy, was thoroughly overhauled by means of contributions from the Sabbath schools of our Church in America. The writer of the report for 1887 very briefly said, "We know of no investment in mission property which has been more profitable than the money invested in this boat. For about twenty-seven years it has carried the missionaries up and down the river as they distributed the Scriptures and preached the Gospel. It formed at once the means of transportation and dwelling for the missionary and his family, and a place of worship in which meetings were held.

It has now renewed its youth and did good service last year. Rev. John Giffen, by its means, scattered the seed in April and May between Asyut and Aswan, a distance of about 324 miles, and from September to December between Feshn and Kena, a distance of about 164 miles. On these two journeys he visited sixty-four towns and villages, in sixty of which he conducted from one to five meetings. In fourteen he dispensed the Lord's Supper and received fifty-two persons into church communion on profession of their faith. He also baptized thirty-six children." No one, who has not had an experience of a trip of that kind, can imagine the trials and annoyances connected with it, nor can he measure the amount of good done by it. Brother Harvey went down the river in the "Ibis" during the summer of 1887 and visited many places on the banks of its eastern branch. Opportunities for religious conversation and friendly discussion were had at various towns and villages. The chief places visited were: Abu el-Ghait, Benha, Tanta, Mit Ghamr, Zeifta, Tafahany, Samanud, Monsurah, Belamun, Faraskur, Shirbin and Damietta. Seldom had the "Ibis" gone down the Nile, and therefore the places visited were very needy. Doubtless some seed was then sown that took root and produced the harvest now being reaped by Brother Finney in that region. In August, 1888, Rev. J. K. Giffen was appointed to special evangelistic work, and the latter part of September he took the Nile boat and went to Ekhmim, visiting on the return trip all the places in which there was any work going on at that time, until he reached Asyut. Then from Asyut he went north to Sharunah, opposite Maghagha, and visited all the towns and villages in close proximity to the river as far as Asyut. After the meeting of presbytery at Kus, in the spring of 1889, he went to Luxor and assisted in the ordination and installation of Rev. Aweida Abd el-Shahid as pastor over the united congregations of Luxor and Kurnah. From there, in company with Mr. Murch, he went to Aswan and visited all the stations between that place and Luxor. He visited eighty-three towns where mission work was being carried on; preached 238 times; dispensed the Lord's Supper thirty-nine times; baptized sixty-one children and married seven couples.

Rev. Chauncey Murch, on leaving Luxor for the north during 1889, spent a considerable time in visiting a number of places on the passage down the river to Cairo; and on his return trip in October he revisited some of these places, and visited others. Much good was accomplished among the women by Miss Smith's and Mrs. Murch's visits to them at the various places at which they stopped.

ENGLISH SERVICES IN CAIRO.

Very little has been said in this history of the work done in Cairo among the English-speaking people, whether residents or travelers. An English service has been kept up during nearly the whole history of the mission, entailing a good deal of labor on the missionaries, as they were obliged to make special preparation for addressing the intelligent audiences generally present, for both residents and travelers are generally those who have received a liberal education, and are accustomed to listen to well-prepared discourses. These services have also been conducted in turn by the missionaries in Cairo, with the assistance of any ministers of the Word who could be secured. In this way the missionaries have often been permitted to enjoy and profit by the services of many noted workers for Christ passing through Egypt. Since the Arabi rebellion the need of English services in Presbyterian forms became more pressing. Soon after the British troops entered the city many of them called upon the missionaries, by whom they were welcomed as strangers in a foreign land needing Christian help, sympathy and counsel. The temperance men early sought out our premises, desirous of finding some center in which they could meet to continue their campaign against the greatest enemy of the Christian race. The Presbyterian and Wesleyan chaplains also sought a place in which to conduct religious services on the Lord's day. Arrangements were made by the Presbyterian chaplain to the British forces and the missionaries to have the parade service of the Forty-second Highland regiment held in the mission church at eleven o'clock A. M. Soon after this a voluntary service at six P. M. was commenced, which has been

continued ever since. Both these services were conducted in turn by the chaplain and missionaries. Civilians, officers and men from different regiments, representing the three denominations, Presbyterian, Episcopalian and Wesleyan, have attended the evening service. But the morning service was attended by only civilians and Presbyterian troops. It was a grand sight to see those strong-bodied Highlanders, in their parade kilts, march into the church, and when they joined in singing the twenty-third Psalm or the one hundredth, or some other well-known Psalm, the sound was like the resounding sea. A weekly union prayer-meeting was started in July, 1883, in Mrs. Harvey's parlor, at which from twenty to forty soldiers for several years attended, as well as many civilians. This prayer-meeting is remembered by hundreds who are now scattered over the face of the earth, as letters from them testify. It continues to be a blessing to the missionaries, as well as to many others. Mrs. Harvey has left her parlor open for Christian soldiers all these years, and she, Miss Thompson, and others, have had a good influence over them, and have been the means of keeping some of them from the paths of sin, and leading them in the way of godliness and purity. Only the last day can reveal the amount of good done in this quiet way.

The last year of this period brought its burden of sorrow to the mission. Early in the year Mrs. Watson was in extreme danger from illness, but recovered sufficiently to be able to leave for America in the spring, where she was completely restored.

In the spring of 1889, Rev. Ibrahim Yusif passed through Cairo on his way to the German hospital in Alexandria, to be treated for a malady from which he had been apparently cured some years before, but which returned with increased severity He seemed utterly broken down, and spoke hopelessly about his trouble. In a brief time his disease increased and he fell asleep in Jesus, and was delivered from long bodily pains. He became pastor of the Asyut congregation in 1879, after having served it as stated supply for some years. He was often spoken of as like the beloved disciple John. He was among the first converts and first workers, and served the Lord as teacher,

evangelist, and preacher about thirty years. He was converted in 1859, under the ministration of Rev. Drs. Barnett and McCague. He was very intimate with Dr. and Mrs. Lansing.

It seems appropriate, in this connection, to record Mrs. Lansing's death. This occurred at half past eight o'clock on the evening of Tuesday, November 26, 1889. During the last years of her life she was a great sufferer, though the church and general public knew little about it, yet during all her affliction, which was intensified by her delicate, nervous constitution and general bodily debility, she never lost her interest in the mission work. In April, 1889, in passing along the hall of the boarding school, and not noticing a step that was before her, she suddenly fell, was taken up helpless from a severe bruise or fracture of the hip-bone, and for months lay upon the bed, the calm and uncomplaining victim of much excruciating pain. At length she rallied and became able to move around with a crutch, and then with only a cane. In this condition and in the enfeebled state of health of both her husband and their son, Dr. J. McC. Lansing, she went to Alexandria, saw them sail (at the urgent advice of their physicians), for Constantinople and then she returned to Cairo. On the next day, the 9th of November, she was attacked with catarrh of the bowels, and thence for seventeen days endured the severest sufferings as the disease ran its fatal course. Her great desire was to live until her husband and his son (who had been summoned by wire) would arrive. Her desires and prayers were wonderfully granted. Twenty-four hours before she departed they reached her. "Bless the Lord, bless the Lord," was her repeated cry as they came in. Most tender and touching were the hours that followed. Calmly, though in great weakness, she talked of her departure, disposed of many objects of interest, sent parting messages to dear ones far away, and gave loving and faithful exhortations to natives around her. To a young missionary she said, "Live for the Lord, live for Christ, dear brother. Preach Christ in a plain, simple manner to these poor people." As the last verse of the twenty-third Psalm was sung, and a portion of the Revelation 21 read, and a fervent

prayer offered by one of the missionary brethren, she softly but distinctly said, "Amen." This was her last word. The struggle was over. All was peace. The spirit had flown to realms of light and joy. On the following day a large company gathered at the mission house. Persons of various nationalities, religions, and conditions assembled to pay their respects to the honored dead. Services were conducted partly in Arabic and partly in English by Rev. Messrs. Wm. Harvey and J. K. Giffen, and then the funeral throng followed the last remains of Mrs. S. B. Lansing, nee S. B. Dales, to the American cemetery at Old Cairo, where she was laid, at her own request, under the acacia tree and by the side of Mrs. Mary E. G. Giffen to await the glorious resurrection morn.

She will never be forgotten by those who knew her. She was in heart and soul a missionary, and loved the mission cause and the mission work. Whether entertaining travelers, whom her attractive manners and wide acquaintance through long connection with the mission drew to her house, or making return calls on them at the hotels, or meeting with people during her sojourn in Great Britian, which she had several times visited, the subject of her conversation was the work of Christ in Egypt. To secure their interest in it, their support, good wishes and prayers for it, was her great aim. Sometimes, when scarcely able to drag herself from one room to another, she would receive callers and entertain them with glowing accounts of the mission work carried on in the Nile valley, while they would never suspect how feeble she was, but would go away charmed with her conversation, and often influenced to do something to help on the good cause. In the missionary tours up and down the Nile valley, in company with her husband, she was always deeply interested, and whenever her health would permit she was accustomed to search out the women, read and talk to them, and pray with them, while he was engaged with the men. She was a true helper to her husband, taking a deep interest in all his plans and work, and aiding him often beyond what her physical state permitted. We will remember her as an earnest pioneer missionary, whose letters, so fervent and graphic, roused the Church in those

early days to a deeper interest and larger participation in foreign mission work; we will remember her as a life-long missionary, whose intense interest in Egypt's evangelization and the salvation of the Egyptians remained unabated to the last.

CHAPTER XXIII.

FROM JANUARY 1, 1890, TO JANUARY 1, 1895.

Comparative statistics—Missionary staff, January 1, 1890, and location—Movements of missionaries during the period—New missionaries—New pastorates and new installments—New organizations—Work on the Nile by Rev. J. K. Giffen, Rev. C. Murch, Dr. Harvey, Rev. J. O. Ashenhurst, Rev. T. J. Finney—Interesting spiritual movement at Nakheilah—Effect of mission work on Coptic sect—Special efforts at reform in the period—Division in Coptic sect—Banishment and return of the Patriarch—Religious newspaper started—Medical department—New premises—Death of Uncle Fam—Death of Mrs. W. M. Nichol—Death of Dr. G. Lansing, his character and work—Death of Dr. J. B. Dales—Departure of Miss M. J. McKown—Her work—New missionaries in 1895 and 1896—New pastorates—New organizations—These years remembered in connection with Turkish atrocities in Armenia—Murder of Rev. Girgis Anshalian—Breaking out of cholera and its widespread ravages—Death of Rev. Iskaros Masud and Mrs. Strang—Division of the field into six districts—Statistics on January 1, 1897—Other missions in Egypt.

COMPARATIVE STATISTICS.

Jan. 1, 1890.	*Period of five years.*	*Jan. 1, 1895.*
14	Ordained missionaries,	15
0	Other male missionary,	1
9	Unmarried lady missionaries,	8
12	Married ladies,	16
12	Ordained natives,	19
36	Other presbyterial workers,	39
29	Organized churches,	33
2,971	Church members,	4,554
5,654	Average attendance Sabbath morning,	8,886
$7,097	Contributions from churches,	$11,431
98	Sabbath schools,	110
4,427	Sabbath school scholars,	5,365
100	Week day schools,	119
152	Teachers in same,	195
6,304	Pupils in same,	7,975

$13,872	Tuitions and boarding, collected,	$15,725
8	Book depositories,	7
23	Shopmen and colporteurs,	33
31,067	Volumes sold,	49,397
$6,384	Proceeds of sales,	$10,313
0	Attendance, night meetings,	3,722
151	Number of stations,	167

MISSIONARY STAFF ON JANUARY 1, 1890.

Alexandria. Rev. S. C. Ewing, D. D., Miss M. A. Frazier.

Cairo. Rev. G. Lansing, D. D., Rev. W. Harvey, D. D., and wife, Rev. John Giffen and wife, Rev. J. O. Ashenhurst, Rev. E. M. Giffen and wife; Misses A. A. Brown, H. M. Conner, M. A. Smith, A. Y. Thompson.

Asyut. Rev. Messrs. J. R. Alexander, J. K. Giffen and J. Kruidenier and their wives, and Rev. H. W. Hogg; Misses E. O. Kyle, J. J. Hogg and M. J. McKown.

Monsurah. Rev. T. J. Finney and wife, Rev. W. M. Nichol, and Miss M. Strang.

Movements during the period. Rev. G. Lansing, D. D., and Rev. W. Harvey and wife, and Miss Thompson went to America for a change in 1890, and returned in 1891, in the autumn. Rev. A. Watson, D. D., and wife returned to Egypt in the autumn of 1890. Rev. J. K. Giffen and family went to America for a furlough in the spring of 1891, and returned in the autumn of 1892. Misses M. A. Smith, E. O. Kyle and H. M. Conner went to America on furlough during the summer of 1891, and the first two returned to Egypt in the autumn of 1892. Rev. Chauncey Murch and wife went to America on furlough in the spring of 1893, and returned to Egypt in the autumn of 1894. Rev. T. J. Finney and family went to America on furlough in the spring of 1892, and returned in the autumn of 1893. Miss M. A. Frazier resigned in the autumn of 1893, on account of ill health, and immediately left for America. Rev. H. W. Hogg resigned under date September 23, 1893, and left the mission at the end of May, 1894. Miss Matilda Strang resigned her connection with the mission, and

returned to America in the spring of 1894, and was soon after united in marriage with Rev. Mr. Hyde. Rev. J. O. Ashenhurst and wife left Egypt on furlough on April 1, 1895.

New missionaries during 1890-95. Miss Mary E. Work joined the mission in the autumn of 1890, and for a time was located in Cairo, and subsequently in Asyut. L. M. Henry, M. D., and wife and two children joined the mission in the autumn of 1891. Revs. S. G. Hart and K. W. McFarland and their wives, and Misses A. E. Jamieson and L. J. McDowell joined the mission forces about the end of 1892. Miss Carrie M. Buchanan joined the mission in the autumn of 1893. Rev. J. P. White, M. D., and wife, and Misses Minnehaha Finney and Grace Brown joined the mission towards the close of 1894.

During this period three new mission centers were established in the delta. One at Tanta, in 1893, with Rev. J. K. Giffen as missionary; the other two in 1894, viz., Benha, with Rev. Chauncey Murch as missionary, and Zakazik, with Rev. J. Kruidenier as missionary. These three centers and Monsurah, formerly occupied, if properly manned, by additional missionaries, male, female and native assistants, for work in the surrounding towns and villages, will sufficiently supply the needs of the delta as mission centers for some time to come.

New pastorates and installations. Rev. Boulas Makhiel, over Hore in 1890, Rev Bulus Abd es-Shahid over Ekhmim, 1893, Rev. Shahata Abd es-Shahid over Mellawi, 1893; Rev. Maawid Hanna over Asyut, 1893; Rev. Makhiel Takla over Abu Kerkas, 1893; Rev. Sueres Makhiel over Daweir, 1894. In the autumn of 1893, Mr. Moosa Ibrahim, one of the mission converts, who had been in America several years and attended Xenia Seminary and was licensed by Xenia Presbytery, returned to Egypt and joined the native forces of the Lord, and immediately began successful work under direction of presbytery.

New organizations. Suft el-Laben was organized in 1891, and Daweir in 1893.

NILE MISSION WORK.

The Nile work carried on by Rev. J. K. Giffen up to the end of 1889 was continued by him through 1890 and into 1891

up to a short time before he left for America. At Ainabis he found 150 persons gathered to hear the word of God, and was told that over a hundred met every night for prayer and conference. Rev. C. Murch spent a large part of the beginning of the year 1891 visiting places on either side of the Nile, until the weather became too hot for such work. Rev. Dr. Harvey and family took possession of the "Ibis" towards the end of November, 1891, and continued in it till about the end of May, 1892, visiting ninety places, holding from one to three services in each place, and conversing on religious subjects with hundreds of people. In the organized and unorganized congregations he made special efforts to develop in them the spirit of giving to the Lord, a grace in which we all feel our churches are not growing as they ought to do.

From September 1, 1892, Rev. J. O. Ashenhurst and wife entered upon this work, and during the last four months of that year and twenty days in January, 1893, they visited eighty towns and villages. There were present at the services held 2,683 women and 1,502 men. Of the women 140 could read. They visited 927 homes, dispensed the sacrament of the Supper in nine places, received nineteen to church membership on profession of their faith, baptized thirty-four children, and visited thirty-seven boys' schools and girls' schools. In about every home they visited they either read from the Scriptures or prayed, and generally both. They worked hard, and went to places far away from the river as well as near, and sowed largely and prayerfully, in the hope that the Lord in His own time will cause the seed to grow and mature to the glory of His name. They continued this same self-sacrificing and greatly useful work south of Feshn to Asyut into the month of May, and from Deirut to Beni Suef the last four months of 1893.

Brother Finney and family, on their return from America, were appointed to this work, and spent the first months of 1894 between Luxor and Nazali Ganoob. Great good was accomplished by Brother Finney's visit, not only to members of the churches, but also to the pastors, who needed encouragement and help in their most difficult work of building up the members and their congregations in spiritual life.

The latter part of 1894, Rev. J. O. Ashenhurst and wife again took up Nile work and visited all the places in their district, i. e , from Wasta to Nazali Ganoob, except Beni Suef and Semalut.

Rev. W. M. Nichol visited the stations in the district of Luxor in 1894 and reported the work in Bahgurah and Nakadah as very encouraging, though in the latter place much opposition still continued. The licentiates and other presbyterial workers and missionaries conducted services more or less regularly in about ninety stations during every year of this period, while the native pastors, with their congregational organizations and societies, looked after the spiritual interests of at least thirty places in addition to their own charges. Every month during 1890 4,124 meetings were held, and more in subsequent years. The accession to the membership by profession during these five years was 2,165. Of these, twenty were Muslims. And the contributions of the natives were nearly $50,000, which sum includes amount paid for salaries, for general expenses, for repairs, for building and aid in evangelistic and benevolent works.

During the year 1891 there was an interesting religious movement in Asyut and the stations south of it. Meetings were attended by large numbers of people, and marked attention was given to the preaching of the Word, earnest prayers were offered, and the services of praise were heartily and joyfully rendered. Deep seriousness rested on the congregations and a quiet work of grace was accomplished. Over fifty were added to the congregation of Nakheilah, and a goodly number to three places in its immediate neighborhood. Forty in Asyut and nineteen in a new place called Nezlet Hers, and twenty in Zarabi, while many of those who had previously been professors were refreshed and strengthened. The old Coptic Church was stirred up to put forth efforts for her own resuscitation during this period more than ever before during the existence of our mission. It is true that the work done by our mission has all along had an indirect but good effect on the old Coptic Church. The clergy had been compelled to encourage a greater use of the Arabic language instead of the dead Coptic, to keep

silent on the duty of worshiping pictures, and in some places the pictures had actually been removed from the church proper to some private room. They had been compelled to establish schools and use the Bible as a text book, to imitate the Protestants in organizing religious and literary societies, and in gathering the people together on week evenings for prayer and conference. During 1891 nightly meetings for the study of the Bible were opened in many places, preaching even was introduced into some places, and the use of our Psalm book in the praise service. One of our best licentiates was employed by the Coptic church of Asyut to conduct religious services for a whole year. He used our Psalter and preached the simple, pure Gospel every Sabbath and week day evenings often to nearly a thousand people.

The movement extended to many places, but it did not have elsewhere such a religious character as it had in Asyut. In Cairo it appeared as an effort in favor of education and modern civilization in their effect upon the outward forms of worship. The reformers formed themselves into societies, with the chief society located in the Coptic cathedral in Cairo. The schools were to be organized, young men were to be educated for priests, the church property was to be described and controlled and its proceeds accounted for, the priests were to have a salary, the poor were to be cared for, etc. The Patriarch and his clergy generally did not approve of these ideas, because the control was to be taken from them and put in the hands of a committee of laymen, and the discussion between the two cliques became sharper and sharper every day. The reform party had the influence of Butros Pasha, a member of the cabinet, who swayed his colleagues, and got them first to threaten the Patriarch if he did not acquiesce in the reform movement, and finally to banish him to his convent. In self-defence, bulls of excommunication were issued by the Patriarch against any bishop or priest who would officiate in the marriages or funerals of the reformers. The women, nearly all friendly to the Patriarch, ceased attending the churches, and many of the men too, and finally with a change of the government ministry the Patriarch was brought back with great rejoic-

ing and the reformation stopped. It was even considered prudent to have our licentiate withdrawn from the service of the Copts in Asyut. He received a call from our own congregation there, and many who first heard him in the Coptic church followed him to the Protestant church. The movement, as far as Cairo is concerned, accomplished nothing, except that it gave rise to a discussion among the Copts that has driven some to the Catholics, others to the Protestants, and the greater part have drifted off to indifference to all religion, and are satisfied with being members of a society that is really a feeder to the lodge. The condition of the Coptic church is very sad. The Patriarch has no ability, the bishops and priests, in general, are very ignorant, and for fear of losing their power discourage the edu cation of young men for the offices of the church. The so-called reforming party have no piety, and care nothing for a spiritual reformation. The Coptic people are like sheep having no shepherd. Oh! that the Great Shepherd of the sheep would raise up for them under-shepherds who would bring them back to his own fold, and feed them on the rich pastures "of his grace and love."

RELIGIOUS NEWSPAPER.

For many years the mission had thought of using the press for evangelistic purposes, not only in the way of printing and publishing books, but also in issuing a monthly or weekly periodical. An attempt was made by Dr. Lansing, perhaps twenty years ago, to issue a monthly magazine, and for several months one appeared called "The Treasury of Christian News," but for some reason it had only a brief existence. During the year 1887, at the instance of my colleagues, I presented a petition to the government for permission to issue a weekly paper in the interest of the cause which the American mission in Egypt represents, promising to observe the requirements of the press law. For weeks and months the government delayed giving any reply, and at last when pressed to do so replied in the negative. Another petition was presented, but this time through the consulate of the United States. Considerable delay, according to eastern custom, was experienced, and the consul-

The Khedive—Abbas Helmi.

general had several interviews with those in power on the subject, with the same result, except that the consul-general told us to go on and publish the paper, and he would stand by us. At the time this was received I was in America, and my colleagues had enough to do without entering upon such an enterprise. On my return to Egypt another consul-general was installed and the promise of the former one was not binding on him. Besides, we understood that the native government really was opposed to the appearance of a weekly paper in the interests of Christianity, and the Catholics, who had great influence with many official Muslims, would, if we published the paper without permission, very soon find reasons for making complaints against us. I determined not to be baffled a third time, so I prepared a third petition and presented it to the English head of the press department. On receiving the petition he expressed the opinion that there would be no objections. I did not say to him that I did not share in his opinions. He required of me the fulfilment of certain conditions imposed by law. Some of these were, not to attack the government or the established religion (meaning Muhammadanism), and to give a bond for good behavior, amounting to $250 for a year. All which I was ready to accept. I returned after two weeks to inquire about the answer to my request, and he told me that he could not understand it, but certain parties whose consent was necessary could not be prevailed upon to give it. I asked him then what I had better do, remarking that there were several papers published in Egypt without permission, and that I supposed Americans had as good a right as those of other nationalities. "Yes," he replied, "we cannot prevent you." "But," I said, "we missionaries came to Egypt to obey the laws, not to break them, and we do not wish to publish a paper except in accordance with the law." "Well," said he, "you had better see Lord Cromer." That was just what I wanted him to say. I then went directly to his lordship and stated the case to him. He asked me who were the parties who opposed the publishing of the paper. I said, "I do not know," as I thought perhaps Baron de Malortie would not care to tell me if I asked him. "Well," said he, "I will see." After two days

I received a registered letter from the baron, who was then chief of the press bureau, granting me permission to publish the paper. The first number was published on December 14, 1892, and it has been issued weekly ever since. It is a small sheet of eight pages, and is now called "The Guide." It has at the time of writing about seven hundred subscribers. It is growing in favor among our own people, and circulates to some extent in Syria. Several copies go to Aden, Bosra, etc. The subscription price is one dollar.

THE MEDICAL DEPARTMENT.

Dr. Henry and family reached the mission in the autumn of 1891, and he began work in Asyut on December 1 of the same year. He has labored early and late, as his colleagues at the station testify. During the first four months he treated 4,343 patients, performed forty-one surgical operations, and visited 402 patients in their homes. In his report for 1892, he states that 12,398 patients were treated, 688 visits made to houses, and 128 surgical operations performed. During 1893 he treated 13,641 patients, visited homes 617 times, and performed 108 surgical operations. During 1894 the number of patients treated were 14,267; visits to homes, 1,200; surgical operations, 100. The fees collected in three years amounted to $4,085. For Muslims, for nominal Christians, and for professors he had always an appropriate word on religion. If he only took as much delight in telling what he did and what he said as he takes in doing and saying, his reports would be long and interesting, but his natural disposition restrains him from speaking of his own work. There are thousands of natives, however, who testify to the benefit he has been able to confer upon them in the way of relieving bodily pain, and calling their attention to the necessity of seeking the healing of the soul through the balm which the Great Physician freely gives.

NEW PREMISES.

In 1890 the property previously purchased in Haret es-Sakkain was remodeled and a large hall made in it on the sec-

ond story, suitable for holding religious services on the Sabbath, and for the opening services of the girls' school during the week. The largest part of the money used for this purpose was given by Mrs. Martin, Mrs. Harvey's sister, and therefore it has inscribed on its outer wall, "The Martin Memorial Hall." The new pastorate formed in Haret es-Sakkain a year ago has this hall for its religious services, and unless the growth of the congregation should be more rapid than at present appearance, it will be large enough for the congregation for some years to come.

The building purchased in Monsurah some years ago was rearranged and to a large extent rebuilt in 1890, so as to give room for a school for boys and another for girls, and a neat little church sufficient for present uses. The opening services were held on December 27, 1890, and a large number of persons were present. The members and adherents there, under the instruction and direction of Mr. Finney, contributed liberally towards the erection of the building, and the writer, who spent several years there in their days of small things, and admitted to church membership the first convért, rejoiced with them at the progress they had made, and congratulated them on the beautiful little church they had built. The prospects of a large spiritual temple being reared in that needy field are encouraging.

In 1893 a house was erected in Asyut for a residence for Dr. Henry, no suitable house being eligible in the town. It is situated near the Asyut training college and the Pressley Memorial Institute, so that his services for the missionaries, and the teachers and pupils, can be readily secured.

DEATH OF UNCLE FAM STEPHANOS.

All who have followed the history of the United Presbyterian Mission in Egypt, and read its reports from year to year, will recognize the name of Fam Stephanos. The first time he was brought to the notice of the missionaries was in 1860, as related in "Egypt's Princes." Rev. Makhiel el-Belyani returned to the dahabiah one day, and, as Dr. Lansing says,

"was in ecstacies about a man named Fam Stephanos whom they had found at Kus. He said he had spent a day and a night with him in most interesting conversation, that he had got beyond the A B C of controversy about images, confession, etc., and that they had spent the time in discussing the high mysteries of religion, and in investigating and explaining difficult passages of Scriptures." * He was a man of fine physique, of strong mind, of wide reading and close thinking. He was bold, fearless, had a clear perception of what is right, and, what was rare then, was honest in the service of the government. He was enlightened by the reading of God's Word, through the guidance of the Spirit. His zeal for the truth broke out sometimes in acts that common men could not perform, and if they did, they would have been apprehended for them. Once the bishop and his clergy were about to march through the church with the cross and the picture of Christ. He ordered them to stop, and as they showed themselves refractory, he drove bishop, priests and people out of the church. This is the man whose persecution in the days of Brother Currie takes up nearly a whole chapter of this history. "He was the father of the congregation in Kus, a man of great firmness and decision of character, a born leader of men. His heart was set on religion, and it was his greatest delight to read the Bible and be told about its precious truths. The writer† of this well remembers spending a communion Sabbath in Kus in 1881, and being entertained at the hospitable home of Uncle Fam. As we parted he literally fell on our neck and embraced us after the true Oriental style. He was then seventy years old, and must have been eighty when he died."

DEATH OF MRS. W. M. NICHOL.

She, with her husband, both in the best of health, with prospects before them of long life and usefulness in the Master's work, arrived in Egypt in the autumn of 1889. In less than a year afterwards she was taken to her eternal home, leaving a mourning husband and a sweet little babe. Strange, indeed,

* Page 235, "Egypt's Princes." † Dr. W. W. Barr.

Graves of Dr. Lansing, Mrs. Lansing and Mrs. M. G. Giffen.

that one so bright and promising, and so necessary to her husband's happiness and her babe's comfort, should be taken away when just entering upon life's work. But we are His, and He can do with us what He will, and we bow in humble recognition to His will.

DEATH OF REV. GULIAN LANSING, D. D.

By an unpardonable oversight, nothing more than the following appeared in the mission report for 1892 about the decease of this veteran missionary: "On September 12, Dr. G. Lansing died. For thirty-five years he had served the Lord in Egypt. He has rested from his labors, and his works do follow him."

That the loss to the mission by Dr. Lansing's death was less felt at the time, both by the Egyptian Church and his colleagues of the mission, was largely due to the fact that for several years he had been laid aside from active work. But anyone acquainted with the history of the American Mission in Egypt, from 1856 to the time of Dr. Hogg's death, need not be told how large a place Dr. Lansing occupied in the administration and the active work of the mission. He and Dr. Hogg were always the chief factors. Differing widely in their dispositions and in their talents, the one seemed necessary to the other, as both seemed to the writer indispensable to the work. The Lord has taught us, however, that no one is indispensable to Him. He can carry on His work by the weakest as well as by the strongest. A few weeks before Dr. Hogg's death, Dr. Lansing was obliged to go to Helwan for his health. The news of Dr. Hogg's sudden death greatly increased his illness, and he was compelled to seek a change in Great Britain during the summer. He returned considerably improved, but not completely restored. He was able, however, for work during the following winter. During the summer of 1887 he again visited Great Britain, partly for his health and partly to assist in arranging the family affairs of his highness, the Maharajah Dhulup Singh. On his return he took part in the mission work as usual, made a trip

in the "Ibis" as far as Asyut, and afterwards gave instruction in Hebrew to the theological classes of the third year. He became less and less able for duty, however, and in 1890 went home to America, returning but little improved in 1891. From that time till his death he was unable to take any part in mission work. He gradually became weaker. I was his colleague, and enjoyed his genial companionship for many years, and have many reasons for cherishing his memory. Being away in Ramleh during the summer of 1892, and hearing of his increasing weakness, and the likelihood that it would not be long before his end would come, I went to Cairo on Saturday, September 10, wishing to see his face once more, if possible, before his departure from earth. I called on him in company with Dr. Harvey the same afternoon, and I found him stronger than I expected, and quite able to recognize me and answer any questions put to him. Among other things, I asked him if he had any message to the native brethren, and he replied, "Give them my love." I thought that day that he would remain with us for several days. But next day we learned that he had grown worse. Dr. Harvey went out to see him about two P. M. on Sabbath, and remained with him until nearly six, when, having conducted the afternoon services in Arabic, I relieved him and he returned to the mission house and conducted the English service in the evening. Dr. Carrell Lansing accepted my offer to remain with his father all night. I hardly thought then it would be his last night on earth. His mind was wandering occasionally when left to himself, but whenever anyone spoke to him, he generally recognized the voice and replied intelligently, though briefly. On the whole, he seemed much worse than the day before. Dr. Grant, his physician and fast friend, made his usual visit a little after sunset. and soon after he left his symptoms became worse, and between ten and eleven o'clock he had a violent paroxysm of pain. This, however, gradually passed off, and he rested quietly until the end. A little after this he turned himself on his right side, put his right hand over his left shoulder, and his left on the edge of the bed next his son, and remained in that position until he peacefully breathed his last, at 4.40 A. M., on Monday, September 12, in the pleasant

home of his second son, where he had the most assiduous attention paid to him, and the most tender affection shown him by his son and his daughter-in-law.

The funeral services were held in the American church on the afternoon of the same day on which he died. A large number of people came to pay their last honor to the beloved missionary. Some of the native women, before whom he had so often preached, came forward and kissed the coffin, which was covered with beautiful wreaths of flowers. Those who had known Dr. Lansing best, mourned most for him. At the funeral services, Dr. Harvey, Rev. J. Giffen, Rev. C. Murch, the Venerable Archdeacon Butcher and the writer occupied the pulpit, and all except the archdeacon took part, either in English or Arabic. Rev. Messrs. C. Murch, E. M. Giffen, J. S. Kruidenier and W. M. Nichol acted as pall-bearers. The American and English consuls were present, and nearly all the English community. In honor of the deceased, the men walked behind the hearse for some distance before getting into their carriages. The body was laid beside other loved ones, where it awaits the resurrection of the blessed.

Of Dr. Lansing's character it may be said, he was a man who had strong faith in God. Until late years, when bodily weakness afflicted him, his faith seemed equal to any circumstances. During the American war, when the funds of the mission were low, and sometimes the missionaries knew not the one day whence they would get means for the support of their families for the next, his faith did not fail him. One day his colleague, Dr. Hogg, entered his room in Cairo and said, "Dr. Lansing, I have nothing with which to get dinner." Dr. Lansing, taking the last dollar out of his purse, gave it to him saying, "Take that." "But what will we do for to-morrow?" asked Dr. Hogg. "Never mind to-morrow; the Lord will provide," replied Dr. Lansing, and so He did, for the next day a letter came inclosing a small remittance. When one of his colleagues was putting the upper story on the mission house in Alexandria and the means available for the purpose were all expended he asked Dr. Lansing, who at the time was in Alexandria, if the work should be stopped. He replied, "No, go on, have

faith in God." And when the present mission house in Cairo was in course of erection, and the funds for that particular work were tied up in Egyptian bonds, which had gone down to 45 per cent. below par, that same colleague proposed to dismiss the workmen for a time. He said, "No, let us go on, the Lord will provide." The next day he came in with a check for £250, which a lady interested in the mission work had just contributed to aid in the erection of the building. In Muller's "Life of Trust" we learn that with all his faith he never commenced a work requiring a large sum of money without having the money already in hand, but Dr. Lansing did not wait for the money to come; he commenced the work believing that, if it was a good work, the Lord would send the means.

Dr. Lansing had a strong persistency of purpose. Once convinced and his mind made up on any subject or undertaking he could not be moved. He lent all his energies to convince others, and to carry out the purpose which he had formed. It is not meant that he was always right, but that there was nothing of vaciliation, or doubt, or hesitation about his character.

Dr. Lansing was, until the last few years very cool and keen in argument. He could in a moment brush away the subterfuges and expose the fallacies of his disputants. Like his Master, he sometimes used the *argumentum ad hominem* with telling effect. Like Elijah, he believed that a little irony was allowable to humble a proud, supercilious opponent. If he sometimes failed in convincing, he seldom failed in silencing him.

He was a fine Hebrew scholar. His Hebrew Bible was always on the table near him, and in it he read and studied every day. Often till after the middle of the night would he be found with his oriental dictionaries and Hebrew Bible before him. He had no sympathy with the higher critics, and wrote several articles to prove that no one but a man who lived in Egypt, and was intimately acquainted with its ancient language and customs, could have written the Pentateuch.

He took a deep interest in all Eastern questions, often criticizing severely the British policy of upholding the Turkish em-

Miss Strang. Miss McDowell.

Miss Kyle. Miss Thompson. Miss McKown. Miss Smith. Miss Hogg.

pire, and for this purpose affiliating with the enemies of the Christian religion. He believed in the British occupation of Egypt, and hoped it might continue long enough to root out corruption and oppression. He did not believe, with Lord Dufferin, that Egypt was a child which needed to be helped till it learned to walk, but rather a full grown man who knows well enough the right from the wrong, but has become so accustomed to do wrong that he loved it and was bent upon doing it.

He was very genial and sociable. All who knew him were charmed with his social qualities. Yet he entered little into what is known in social parlance as "society." His study was always open to the reception of friends. He was always ready to receive any native inquiring the way of salvation, or asking even for advice or assistance in secular matters. The educated and intelligent travelers came to him for information about the country and the people. He had many friends, not only in this country, but in Great Britain and other lands. Many in Egypt looked up to him as a father, and many here and elsewhere have pleasant memories of profitable hours spent in his company. He was laid under the shade of the beautiful acacia, in the middle of a cemetery which was secured in great part by his exertions. "Blessed are the dead which die in the Lord,.....that they may rest from their labors, and their works do follow them."

DR. J. B. DALES.

I cannot help mentioning here one who died during the period of which this chapter treats. He was not a missionary, but he might be called the father of the United Presbyterian missions. I mean our late corresponding secretary of the Board of Foreign Missions, the Rev. J. B. Dales, D. D., LL.D. Always kind, always considerate, whose voice was never silent, and whose pen was never still in behalf of the work of Christ in foreign lands. When I was yet in college I was accustomed to read his stirring appeals in the *Christian Instructor* on behalf of foreign missions. His last public address was an earnest presentation of the conditions and wants of the foreign

mission cause to the Synod of New York. He died at Chautauqua, N. Y., August 21, 1893. By his death the foreign missionaries of the United Presbyterian Church lost a sympathizing friend, the Church an eloquent preacher and earnest worker, and the writer along with many others, a personal friend. By his admittance into the company of the glorified ones above, heaven is nearer and dearer.

THE DEPARTURE OF MISS McKOWN.

I cannot close this chapter without speaking of the withdrawal of our sister, Martha J. McKown, from the mission. For several years she had felt her eyesight gradually growing dim. She had the advice and treatment of one of the best oculists in the world. He took a deep interest in her case, but no amount of skill, and no kind of treatment prevented the result which we all feared, viz., total blindness. For some time after her sight was nearly or entirely gone she was taken to the houses of the people in a small carriage drawn by a donkey, and did good service among the women, reading to them from the Scriptures in raised type, and conversing and praying with them. She was highly respected, widely known, and greatly beloved by those among whom she had so long labored. On her departure the natives showed her great kindness, giving material evidence of the regard in which she was held by them. She had done a noble work, had broken up the fallow ground in upper Egypt, and sown much good seed which the Lord had blessed and permitted her to see maturing into a rich harvest. She had a strong constitution and an active, clear mind, a wonderful talent for making plans and carrying them out. Many women and girls in Egypt, and some men too, owe to her the inspiration that impelled them to seek to live a better life. She deserves the sympathy and regard of the Church at home. May her last days on earth be days of rest and joy, in fellowship with those who love the Saviour.*

* Since this was penned she has joined the company above.

It was my intention not to bring up the history and statistics beyond the close of 1894, but, on account of other duties intervening, I was compelled to delay until the present time, and therefore I have thought best to add a few pages and give a brief summary of events transpiring during 1895 and 1896 in order to bring up the record to the beginning of 1897.

The new missionaries arriving during these two years were as follows:

Rev. Ralph E. Carson and Miss Adelle McMillan, in 1895; Rev D. Strang, reappointed in 1896; Rev. G. A. Sowash, Miss Cora B. Dickey, Rev. W. H. Reed, Miss Lizzie D. Teas, Miss Anna B. Watson, M. D., Miss Caroline C. Lawrence, M. D., came out in 1896.

The new pastors ordained and installed were:

Rev. Suiris Garas, over Suft el-Laban, Rev. Salih Hannalla, over Haret es-Sakkain, in 1895; Rev. Garas Grace, over Meir, Rev. Makhiel Ahadir, over Monsurah, Rev. Hanna Grace, over Deir Abu Hinnis, etc., in 1896. The new congregations formed were:

Haret es-Sakkain, Monsurah, in 1895; Deir Abu Hinnis, etc., Sharunah and Feshn, in 1896.

In 1895 Rev. J. O. Ashenhurst and wife went to America on furlough and have not yet returned. In 1896 Rev. J. Kruidenier and family returned to America for a change, and in the autumn of the same year Rev. S. C. Ewing, D. D., and wife also returned to America on furlough, after having remained in Egypt several years beyond the usual time.

The years 1895 and 1896 will long be remembered in the East as the time during which Muhammadan hate and Turkish cruelty revelled in deeds of darkness in Armenia, and thousands were slaughtered in the most barbarous manner, and tens of thousands had their property stolen and their homes destroyed for no other reason than that they bore the Christian name, while the number of deaths from cold and hunger exceeded many times the number of those who were killed outright. The unwillingness of the so-called Christian powers of Europe and America, either to prevent the massacres, the lust and the cruel outrages, or to inflict punishment on the guilty parties after

the dark deeds were done, will no doubt be laid to their account by the God of nations, and a just recompense of reward imposed upon them. Those who, from fear of causing a European war, were afraid to help the needy and oppressed, who were calling for aid, may find that for much less worthy ends they may have to sacrifice thousands of lives and millions of money. The curse of Meroz may fall upon them in an unexpected hour.

It was a time of terror to all who lived in Muhammadan lands. Even in Egypt we could hear the rumblings of the raging elements, and knew from past experience what would have taken place were it not for the protection afforded by the arrangements of divine Providence.

Among the victims of Turkish cruelty and Muslim intolerance was our brother in Christ, the Rev. Girgis Anshalian, late pastor of the congregation of Kus, who, with his wife and her brothers, went for a visit to their native land in the autumn of 1895, and only two or three days after he reached Diarbekr he was cruelly murdered at the door of the Gregorian church, after having paid a ransom in gold, and after refusing to deny his Lord and Saviour. We doubt not that he is now wearing the martyr's crown.

Towards the close of 1895 the cholera appeared on the northeastern borders of Egypt, spread slowly during the winter months, and increased in virulence during the spring and summer of 1896, until it extended throughout the Nile valley even as far as Wadi Halfa, a thing unknown before. Perhaps as many as 30,000 persons died of the dreaded disease. Among them were several members of our evangelical churches. We also lost one of our best pastors, Rev. Iskaros Mas'ud of Abnub, who, when a boy at school at Asyut, so nobly stood up for the truth before the rulers of that province, and was severely bastinadoed for its sake. He leaves a widow and several children with nothing to support them. Up to the present time the congregation of which he was pastor has shown its Christian spirit by supplying their wants. Rev. Iskaros Mas'ud was an earnest and faithful worker. He will be greatly missed in the district in which he resided. He was specially successful in his efforts to enlighten and lift up the female portion of his flock.

Old Ramleh Premises.

Just when it was thought that the scourge had about passed away, and after some of the missionaries had left Ramleh for Asyut, Mrs. Strang was seized with a violent attack of cholera, from which she died within eighteen hours, although she had, from the beginning, the best medical advice and the most careful nursing. She was buried by her sorrowing comrades the following day in the English cemetery at Alexandria. Neither her husband nor her daughter was able to reach home before the funeral. Her death was a severe blow to them, coming as it did after other similar afflictions in their family during the past few years. They mourn, however, not as those who have no hope. Mrs. Strang was one of the excellent of the earth, beloved by all who knew her. Her Christian life spread a sweet fragrance wherever she lived. In her case death was shorn of all its terrors, for the Lord lighted up the dark valley for her. Into other homes death entered during these years and took away to Jesus of those whom He blessed and of whom He said, "Of such is the kingdom of heaven." Eunice Giffen, Alice Alexander and Val. Henry are now following the Lamb whithersoever He goeth.

No missionary tours were made on the Nile during 1895 and 1896. Brother Nichol visited his district by means of the postal steamers. In this way, however, it was impossible to do as efficient work as he could have done on the "Ibis." There are now so many native pastors that the character of the work needed to be done by the Nile missionary differs greatly from what it used to be. The pastors care for the vacancies within their districts as much as their time and strength will admit. But they themselves need the help and counsel of men of experience. The congregations too need the visits of the missionaries to stir them up to be faithful in performing their duties to their pastors and to the world of sinners who have not yet had the Gospel sent to them.

In the evangelistic department a new departure was made by presbytery, for the purpose of bringing the whole valley from the Mediterranean to the first cataract, under proper supervision. Some had proposed a division of presbytery, but the majority considered this as still inopportune. Most of the

native pastors and some of the missionaries are yet inexperienced, and the benefits of united counsel were felt to be very great. So a scheme was worked out by which the whole country is divided into six districts. Each district is put under the care of a special committee of superintendence, with a permanent committee as a connecting link between the district committees and the presbytery. This scheme is now being carried out, and it is hoped may bring all the outlying stations under stricter supervision, and be a means of stimulating Christian activity and benevolence, and, in time, prepare the pastors and the people for a division of the field into as many presbyteries.

The native churches continued to grow in members and in good works during these two years, perhaps even more than during any similar period, and new stations were opened in several places. The following table will enable the reader to see the working force of the mission and the presbytery, as well as something of the good accomplished up to the present time, and the fruit gathered by the blessing of the Lord:

United Presbyterian Mission in Egypt on January 1, 1897.

17	Ordained foreign missionaries.
1	Other male missionary (medical).
10	Unmarried women missionaries.
2	Unmarried women doctors.
17	Married women missionaries.
21	Ordained native ministers.
42	Other presbyterial workers.
39	Organized churches.
5,355	Church members.
10,497	Average attendance at Sabbath morning service.
$16,609	Contribution from native churches during 1896.
127	Sabbath schools.
6,849	Sabbath school scholars.
168	Weekday schools.
272	Teachers in the same.
11,014	Pupils in these schools.
$22,945	Collected for board and tuition.
7	Book depositories.
34	Shopmen and colporteurs.
62,344	Volumes sold in 1896.
$11,127	Proceeds of sales.
4,441	Attendance at night meetings.
197	Number of stations.

OTHER MISSIONS IN EGYPT.

From the year 1858, the Established Church of Scotland has had in Alexandria a mission to the Jews, with schools for boys and girls and services in English, both in the city for residents and in the harbor for sailors. They have no services in the vernacular.

For about twenty years there has been a small Dutch mission at Galiub, a small town about eight miles north of Cairo. In connection with it there are schools for boys and girls in Galiub and in Fam el-Bahr, and services in Arabic on the Lord's day.

A few years ago the North Africa Mission, which had stations at various points on the northern coast of Africa, opened work in Alexandria, with the avowed object of extending its operations to other points in the delta. It has a small school for girls on Ras et-Tin, Alexandria, not far from the spot where Dr. Lansing commenced his work in Egypt. This mission restricts its efforts to the Muhammadan portion of the population.

The Church Mission Society opened work in Cairo soon after the British occupation of Egypt, with special reference to the conversion of Muslims. It has in Old Cairo a flourishing medical department and schools for boys and girls. In Cairo it has a boarding school for girls and a day school for boys, with divine services in Arabic.

The entrance of the C. M. S. and the N. A. M. into a field so long occupied by us, has been regarded as a breach of mission comity, and some correspondence has taken place on the subject between them and our Board, the result of which has not yet transpired.

CHAPTER XXIV.

Workers and converts—Division of workers—Presbyterial workers—Pastors, their work and character—Licentiates—Local preachers—Theological students—Wages paid to each class—Workers under Missionary Association—Teachers—Salesmen in bookshops—Colporteurs—Zenana workers—Teachers of missionaries—Their pay—Church members—Gospel preached to all—Converts mostly from Copts—Copts need the Gospel—Character of church members—How led to conversion—Deep conviction of sin often wanting—Many cases of marked change of conduct—Interesting examples.

WORKERS UNDER PRESBYTERY.

The workers naturally divide themselves into two classes with reference to the body from which they receive their appointments, and unto which they are responsible. Some are appointed by the presbytery, and some by the Missionary Association. Presbytery is composed of all the ordained ministers of the Word, whether foreign or native, and one elder from every congregation. The Missionary Association is composed of all foreign missionaries, lay and clerical, on the field. The workers who are under the appointment and direction of presbytery are the pastors, unsettled ministers, licentiates, and what our Methodist brethren would call local preachers, and theological students during their vacations. These workers are entirely under the control of presbytery. Their appointments are made by presbytery, and their wages or salary is fixed by presbytery. They are accountable to presbytery, not only for their teaching, but for their conduct and their work. No missionary has any control over them unless he has been authorized to do so by presbytery; even the part of their wages or salary coming from the Missionary Association cannot be withheld by the mission treasurers for any cause whatever, unless by order of presbytery, of which the large majority of the members at present are natives.

1. William Harvey. 2. John Hogg. 3. Gulian Lansing. 4. S. C. Ewing. 5. A. Watson.
6. C. Murch. 7 J. Giffen. 8. E. Lansing, M. D. 9. J. R. Alexander. 10. J. K. Giffen. 11. T. J. Finney.

The native pastors at present are twenty-one. A goodly number of them are earnest ministers of the Word. Their work resembles the work of the pastors at home. Most of them conduct evening meetings five or six times during the week, a custom which, though there is something to be said in its favor, yet is a heavy drain on the pastor's strength, and interferes greatly with his making thorough preparation for the Sabbath services. He is driven, for want of time, to the habit of speaking on a verse or passage of Scripture without having understood its bearings or its full meaning. Egyptians are generally gifted with a readiness of expression and a rich flow of words, and this enables the pastors and other preachers to conduct these daily meetings and preach twice on Sabbath, a task which the western perhaps could not, and certainly would not perform. In most cases, however, the consequence of the custom is seen in the meagreness of the thought and the illogicalness of the arrangement. Besides, the custom takes the men away from their homes until about two hours after sunset, and thus prevents the observance of family prayers, for the children will have retired, and sometimes the women, too, before the men return to their homes. Some of the pastors are trying to reduce the number of evening meetings for their own sakes and the sake of family religion, but habit is so strong in Egypt that as one has said, "If only the Egyptians got into the habit of being good for a few years, they would continue to be good out of sheer force of habit."

On account of the small number of native pastors and the large number of villages in the immediate neighborhood of their pastorates, in which Protestant families reside, the pastor's services are often required for funerals and marriages, and cases of sickness and dissensions. He is expected to go anywhere at any time, not only on religious business, but also important secular matters, for those who profess his Protestant faith. The preacher is every person's servant, indeed every one's slave. Their faithfulness in the performance of the duties of the pastorate deserves great praise. They faithfully attend all meetings of presbytery, and take a deep and intelligent interest in its proceedings. In general, they compare

favorably with the pastors at home. On account of their many and arduous duties in behalf of others, I think they are in danger too often of neglecting personal piety, and therefore a certain want of spirituality is manifest. In fact, all workers, in Egypt, both foreign and native, need to remember that they can best perform their duties to others by rising higher in the divine life, and getting more and more under the power of the divine Spirit.

The licentiates at present are twenty-two. Some of them have a long time been going about among the churches and Protestant communities, and have not received any call to become pastors. They have all done some good work for the Master, even those whom we no longer expect will become pastors. In new places the least qualified oftentimes are very useful. It is a matter of thankfulness that the Lord sometimes blesses the weakest instrument, as well as the strongest, but it is very evident that the native communities are no longer satisfied with those who are wanting in natural talent and in intellectual training. The best young men generally find a settlement soon after completing their course of study. Not unfrequently one cause of the licentiate's want of success and acceptability is the ignorance and imprudence of his wife. The majority of the workers, whether pastors or licentiates, formed family alliances without any reference to anything besides "bread-making" and other domestic qualifications. It is to be hoped that in the future young men looking forward to the ministry will marry those who will be an example of cleanliness and order in their homes, and of intelligence and piety in their intercourse with the women of the churches.

The local preachers are eleven. They are men who have had little or no training in our educational institutions, but who on account of their activity and usefulness in Christian work in their own towns gave evidence of being useful and acceptable for a time in new places. Some of them had been teachers, some had been colporteurs, and for lack of trained men presbytery employed them to supply in part the ever-increasing demands of the field, for every year the paucity of laborers has been deeply felt.

The theological students are nine. These attend the theological seminary from the first of November to the end of May, and are employed by presbytery as local preachers from the first of June to the end of October. In using them in religious work during their vacation, they are thus being trained in and for the work, and a trial of their talents and capabilities is being made before they advance too far to be withdrawn without difficulty.

The salaries of the pastors are fixed by their congregations and presbytery. No congregation is allowed a pastor unless it pays at least one-half of the salary. Nearly all pay more than half, two are self-supporting, and several more are almost so. The whole salary ranges from twenty to fifty dollars a month, according to circumstances.

The licentiates receive from fifteen to twenty dollars, and the local preachers and theological students from $11.50 to fifteen dollars a month, according to the places where they labor. Part of the wages are paid by the Protestant communities in which they minister.

WORKERS UNDER THE MISSIONARY ASSOCIATION.

These are teachers in schools under mission control, salesmen in book depots, colporteurs, zenana workers and teachers of missionaries. The teachers are, with few exceptions, members of the Church, and are thoroughly in sympathy with the aims of the mission. Most of them have been trained in our own schools. They receive a fixed monthly wage from the mission, and the tuitions collected go into the mission treasury. Their wages differ greatly, and range from eight to forty dollars for males, according to their talents and their ability to teach the higher branches of education. The wages of the female teachers range from two up to twenty dollars a month. Salesmen's wages range from $12.50 up to twenty dollars; colporteurs' wages from $8.50 up to fifteen dollars; zenana workers. from four up to twelve dollars.

CHURCH MEMBERS.

Our mission in Egypt was established in obedience to the command of the Lord to preach the Gospel to every creature,

no matter what may be his nationality or religious faith. The Gospel is for sinners of every clime and profession. It has been the aim of our mission to proclaim the Gospel in Egypt to all, whether Jews, Muhammadans or nominal Christians. Our schools have been open to all. The printed Word has been carried throughout the length and breadth of the land and offered to all alike. Many Muslims have purchased copies of the whole book, or of parts of it. Many learned sheikhs have bought copies of it from our shops and our colporteurs. From the very beginning many Muslims have been in our schools, where direct Christian instruction is openly given. In 1896 there were enrolled in our Protestant schools 2,280 Muslim pupils. In our four schools in Cairo there were during the same year 411 Muslim pupils, who every morning attended the opening exercises, at which a plain Gospel address is made and a Christian prayer offered, and every day forty-five minutes were spent in the class-room with the pupils, giving them a lesson in Christian doctrines and life in the study of the scriptures. We have had, and now have, far more Muslims under Christian training and influence than all the other mission agencies in Egypt, and their salvation is just as earnestly sought as that of the Jews or the Copts. We are just as glad, too, to enter the door of a Muhammadan as the door of a Copt, and rejoice just as much at the conversion of the former as of the latter, and use just the same means to convert the one as the other. Yet it will have been gathered from what I have written, that by far the larger number of our church members are converts from the corrupt Eastern Churches, and especially from the Copts. The reason for this is not difficult to find. Their great spiritual destitution, as learned from personal contact with them, sympathy with those who bear the Christian name, and their love for and readiness to receive the Word of God and follow its teachings, are the chief reasons for our efforts being put forth and success being achieved among these "lost sheep of the house of Israel." It is all very well for our high church friends to look through history with reverence upon the old Eastern Christian Church, to look superficially and approvingly at her gaudy ritual in some of the great centers of the Nile valley, and then to write regret-

fully and censoriously about the sacrilege of the American Mission in breaking up the Holy Eastern Catholic Church; but if they are in real earnest about the salvation of the Coptic people, and will accompany me to their homes in the cities, towns, and villages, and even into the houses of the priests and the monasteries, whose inmates are supposed to spend their time in worshiping God, I am sure that a month would not pass before they would acknowledge that the great majority of the Copts, up to the present time, are utterly destitute of the knowledge of the way of salvation. They know little more of true religion than the Muhammadans. Christ is not their Saviour, the Holy Ghost is not their sanctifier, the commandments of God are not their rule of life. Jesus of Nazareth is not their example, and is not now their Mediator. They know nothing of justification by faith in the death and suffering of Christ; nothing of the new birth and divine life in union with Jesus through the indwelling Spirit. Their family and social life are utterly corrupt, and the influence of most of their spiritual leaders is bad to the last degree.* We have seen them in their homes, we have talked to them in their own language, we have seen them in their joys and in their sorrows, we know them in all relations of life, we know their habits, their modes of doing business, and the character of their amusements. They have freely told us their thoughts. We care not what men may say about our work among them, to our own Master we stand or fall. We are only sorry that we have not been able to do more for this interesting people, for it is our heart's desire and prayer to God that they may be saved. And we know that salvation is not by gaudy ritual, nor by an ancient priesthood, nor by the intercession of saints, nor by worshiping pictures, nor by the confessional and transubstantiation, nor by a hoary antiquity, but by the precious blood of Christ. It has been, and will be, the endeavor of the American Mission to bring Coptic people, as well as others, to a knowledge of the Christ and the Saviour, and to a believing, loving, reliance upon His blood for the salvation of their souls, whatever critics may say of us. We are

* I mean those who have not come under the influence, directly or indirectly, of missionaries.

glad that so many Egyptians have been already led to take Jesus as their Saviour, and depend on His work, not their own, for their salvation.

We rejoice to be able to say that the members of our churches belong to all classes of society, all trades and all professions. Some of them are rich, some poor, some highly educated, some cannot read—inhabitants of cities and towns as well as country villages. Though few of them are model Christians, and many of them but dimly reflect the image of their Lord and Saviour, yet perhaps as large a proportion of them, as professing Christians at home, have the root of the matter in them. Some there are who, regarding their relations to the mission, might be supposed to have been, and perhaps to be, influenced by worldly motives ; and yet to assert this in regard to them might also be doing them a great wrong, for their being in the service of the mission cannot surely be a conclusive proof of the existence of worldly motives, as it naturally has been the custom of the mission, in employing native agents, to select the men best qualified for the work. Besides many of those in the employ of the mission would get better pay in other departments. That worldly motives often operate to bring the native in contact with the missionaries may be admitted, but is not this the case in any land, and are not worldly movements and intentions of men often used by God as the means for bringing them under the influence of the Gospel? That there are persons among them that have the spirit of worldlings, I readily admit ; but this is not restricted to Egypt, or Egyptians and Syrians.

In most instances, however, I think that the change from Copticism to Protestantism has been an intellectual change, a change founded on the principle that the Word of God is the only rule of faith and practice. The sincere inquirer accepting this principle has taken up the Scriptures of the Old and New Testaments and read them, and found in them nothing to confirm the distinctive doctrines and practices of the Coptic Church, but much to show their opposition to God's revealed will, while at the same time he has found the doctrines and practices of the Protestants abundantly confirmed. Gradually he has been led to clear views of faith, repentance, the new birth, true spiritual

life, and the necessity for their existence and exhibition in his own personal history. Generally, conversion has come on these lines, and not on a sudden conviction of great sinfulness, or a time, long or short, of deep agony of soul, leading almost to despair, and then a revelation within of the love and saving grace of Jesus Christ.

It is a remarkable fact that few of our converts in Egypt have apparently had such clear conceptions of the exceeding sinfulness of sin, and such deep conviction and spiritual agony almost leading to despair, as is often seen in the West. Seldom, indeed, have any of the missionaries seen persons in the church weeping over their sins, or met in practice persons deeply concerned for themselves on account of their sins. Conscience does not seem to be as tender, as clear and as decisive in its judgments as in those who have been brought up in Christian lands. And yet cases are not wanting, though they are few, where there has been deep conviction, and where copious tears have been shed from the sense of sinfulness. In many, too, the change wrought in their lives is so manifest that there can be no doubt of a real change having been effected in their hearts. Some have, in spite of the opposition of near relatives or of the loss of their position, left their former religious convictions. Some have had to give up habits very strong and very dear to them. There are some in our Church at the present time of whom Paul's words written to the Corinthians are strictly applicable (1 Corinthians 6:9-11): "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind. * * * Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. * * * And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Drunkards have become total abstainers, and liars have become truthful, thieves have become honest, the impure of thought and vile of action have become chaste, and the proud have become humble. Some have contributed liberally of their means, others have given up much of

their time for the spread of the Gospel. The opposition of ignorant relatives, especially females under the power of the priests, has often been very strong. One man, by name Ekhnookh, a reformed drunkard in Asyut, was so pestered by his wife for years, that at last he said to her, as if in despair, "I will go back to the Copts, but mind you I will go back to drinking whiskey, squander the money, come home drunk, and beat you and the children as formerly." When she heard this and remembered what she formerly had to endure, she begged him to remain a Protestant, and ever after kept quiet. Very often those who had been the strictest in keeping all the Coptic fasts, feasts and traditions of the fathers, have been, after conversion, the most upright, earnest and godly evangelicals. A man in the delta, formerly known far and wide as the saint of the Coptic Church, who a long time deplored the state of his brother because he had ceased to keep the Coptic fasts and had embraced the evangelical faith and joined the United Presbyterian Church, and who was a very Paul in his zeal for the traditions of the fathers, was brought to a saving knowledge of the truth and to a humble reliance on the death of Christ for the pardon of his sins, instead of depending on his fasting and prayers as formerly, and is now as faithful and zealous in his Christian life in keeping the commands of God as he was in the observance of the commandments of men in regard to eating and drinking and other outward acts. Though in the service of a Muhammadan government, he has for years so deported himself in his work that his superiors allow him to keep his Sabbaths while the other scribes have to work on that day.

One of our most zealous and upright members was once a highway robber. His name is Khalil Makhail, and now lives in Dakuf, a small town on the edge of the western desert, about half way from Cairo to Asyut. He was born in 1850, and lived with his relatives twenty years, then went across to the east side of the river and joined a band of Bedouin Arabs who lived by plundering, and especially by stealing from boats going up and down the Nile. He became an active participant in all manner of crimes, and the fearless and dreaded leader of the band for about fifteen years. He was a violator

Lady Missionaries and Teachers in Cairo.

of all the commands of the Decalogue, except perhaps the sixth, which he also broke in intention if not in deed. One night he went out on a plundering expedition at the time of high Nile, and succeeded in taking some valuable booty, which he carried with him on the float on which he was crossing. The wind was strong and drove the sand in his eyes like sharp needles, so that he had to close them, and therefore he lost his bearings and was driven about on the water. In the darkness of the night and in the midst of the great river he was turned about until he nearly lost all hope. His conscience accused him of his sins, but he made no vow of repentance, though he was in the greatest danger. Another time he heard that a boat filled with valuable goods coming from Cairo was wrecked near the place where he resided, and that divers had been secured to save as much of the cargo as possible. They succeeded in taking out thirteen bales of cotton goods and left the rest, eighteen bales, until the next day, setting a watch lest wreckers should come by night and steal them. Khalil made a pretence of getting into the river to bathe near the place of the wreck, in order that he might make a survey and see if he could seize some of the goods. He discovered that there was a good opportunity to enrich himself, and so after dark he came down to the wreck and managed to get out a quantity of the cotton goods and carried them to a place of concealment. Next day the owner of the goods came down to the wreck with a number of persons to take out the rest of the bales, and Khalil went down also to see whether there was any chance to make a penny by stealing or otherwise. When Khalil reached the scene he found the merchant sitting on the bank eating bread and cheese although it was the season of fasting. Horrified at the sight Khalil commenced reproaching him for his irreligion. Excusing himself a little the merchant, looking Khalil steadily in the face, asked him, "Don't you steal?" "Yes," replied Khalil, "I have stolen a bale from this wreck containing 120 webs of cotton goods." "Is that all?" "Yes," replied Khalil. "Then," said the merchant "don't you swear?" "Yes," replied Khalil. "Then," said the merchant, "put my eating bread and cheese against your swearing and stealing, and strike

a balance." This led to a long conversation between the two, during which it came out that they had mutual acquaintances in Minya, where the merchant resided. That night Khalil invited the merchant to his house and made a big supper for him. After supper the merchant took out of his pocket a New Testament (for he was a member of our church at Minya) and asked Khalil if he might read a passage from God's Word in the hearing of himself and family. This request was to Khalil a very strange one, but to please his guest he brought out his old mother to hear. The rest of the family would not come, as they understood the request to have been made as a means of gratifying evil thoughts. The merchant read a portion of 1 Peter 2. Khalil listened with the closest attention and greatest astonishment, as this was the first time he had ever heard the Word of God read in that way, although he was a Copt. Then the merchant led in prayer. In the morning they went together to Maghagha, and a bargain was struck between the two for getting out the rest of the goods from the boat. Khalil was to receive five dollars and one web of the goods for every bale he got out. Notwithstanding this agreement, Khalil managed to conceal one or two webs from each bale and kept them for himself, and the rest he delivered to the merchant, who received the goods with expressions of thanks and paid the amount agreed upon, half of which Khalil took to himself and the other half he gave to his comrades, without telling them anything about what he had stolen. After this Khalil visited Minya and called upon the merchant there, who took him to Mr. Bashai Hanna, who was then preaching there as a licentiate. Mr. Hanna read and explained to him the fifteenth chapter of Luke and asked God's blessing upon him. This awoke his conscience and touched his heart so that he could not sleep all night from the thought of his awful sins. Then Khalil fell in with Ibrahim Marzook, of El Kom el-Akhdar, and introduced himself to him. Ibrahim said, "Are you the man that intended to kill me at such and such a time?" "Yes," he replied, "I am he." Ibrahim then took him to his house, where a number of Protestants were collected, who talked with him a long time on religion and the way of salvation, and from that

time he was accustomed to meet with them frequently in spite of the opposition and curses of his father and other relatives, who saw a great change had come over him and said to him, "What has come over you? They have turned your head, those cursed Protestants. You were better than them all." They then threatened him and cursed him, and entreated him not to bring disgrace upon the family by meeting with these "accursed people." But the grace of God was given to him, and the Spirit wrought in him until he was brought to the light and to peace in believing in Jesus for the saving of his soul. He made an open profession of his faith at El Kom on the occasion of a visit there from Dr. Harvey, then he moved his residence to another town away from his wicked comrades, and has become a power for good to many and a means of promoting God's glory in all that country. I visited him and his brethren two years ago on a Sabbath during the meeting of presbytery at Suft el-Laben, and I never spent a happier Sabbath. How the people listened! How they sang! It was good to be there among such an earnest simple-minded people.

CHAPTER XXV.

FOREIGN MISSIONARIES.

Their position—Their work—Their qualifications—The work of each missionary on the field.

In the previous chapter I have spoken of the native workers, and I now wish to add a few pages about the foreign workers of the American Mission in Egypt and their work, that those who have not had the means of knowing what they are doing and what they are expected to do may be informed and the Church at home better understand the foreign mission problem.

The presence of the foreign worker in any mission field is temporary, and his work initiatory. How long he is to remain depends on circumstances, but it should be only so long as may be necessary for laying the foundations of the native Church, setting in motion the various departments of Christian work, and raising up and training native workers to carry on the work of these departments. If properly qualified for the work, the sooner the natives are left to grow in Christian manhood and develop in Christian activities, without leaning upon or looking up to foreigners, the better. Foreign missionaries are never, in this mission, eligible to the pastorate of native congregations. They may act as stated supply for a time, but if the time be long, general injury is done to the congregation on some lines. It should always be remembered by the Church at home, and by the missionaries themselves, that foreign missionaries, whether male or female, are beginning a work which sooner or later is to be turned over to the natives, and that the great aim of their labors and prayers should be to bring the natives to feel their responsibility, to appreciate the importance of the work, and to understand the necessity for thorough preparation for it.

The efforts of the foreign missionary should be put forth in training natives for the work and in the work. If they only do themselves, and fail to teach natives to do, they fail in doing their duty. Foreign missionaries, however many may be sent to Egypt, can never be the chief means of evangelizing and converting the inhabitants of the Nile valley. It must be done by natives trained under the influence of zealous educators and Christian institutions, and filled with the Spirit of God. The Church of Christ in Egypt, in order to be a power for influencing the nation, must become indigenous and assume an Egyptian garb in everything that is lawful, and its permanent workers must be those whose nationality, as well as religious life, appeals to the sympathies of those among whom they labor.

The missionaries assembled in accordance with the constitution given in Chapter XVIII, form the body which appoints and governs the missionaries on the field. Each missionary, whether old or young, experienced or inexperienced, lay or clerical, has a vote in this association. All questions are decided and all appointments made by a simple majority of the votes cast. Each missionary receives an appointment to a particular work, for which he or she is responsible to the association alone, not to any other missionary. No missionary has any superintendence over another on the field, though friendly consultations are often held by workers at the same stations. Unlike some other missions, ours has no head. Of course there will always be a senior member, but he has no authority over the rest, except that on certain occasions he may take the lead, in accordance with custom and etiquette. The secretary of the association is the only means of communication between the association and the Board, and vice versa.

The missionaries on the field are twenty-seven, not including the married ladies. Not more than two-thirds of these are yet able to use the language with profit to the people. Some are only beginning to learn it, and cannot be expected to make much practical use of it on spiritual lines for several years to come. Without a fair knowledge of the language and comparative facility in speaking it, a man or woman is of little use. Except under unusual circumstances, little good can be accom-

plished through an interpreter, and no one of our number has ever proposed to preach the Gospel in that way. As the Arabic language is very difficult, both in its construction and its pronunciation, and is very extensive in its vocabulary, and differs so widely from all Western languages, the number of missionaries who acquire a thorough knowledge of it is very few. Not one of the missionaries at present on the field can be called an Arabic scholar, and no one has any right to boast in this matter, though most of the older ones speak it profitably and acceptably. Perhaps some of the younger missionaries may yet become scholars, but if they do it will be after much study and practice, even if they should have considerable linguistic talent.

I fear that the Church at home, the young men who come out, and the Board do not sufficiently appreciate the importance of this subject. I wish I could make the Church at home and the Board feel that it is not quantity we need now, but quality. No matter how devoted, pious, zealous and full of the Spirit a young man may be, if he has not some ability for learning languages and is studious in his habits, so as to persevere year after year until he masters the Arabic, he will be a failure as a missionary. The Spirit of God does not confer upon a man the ability to speak in a language he has not learned. Much of the Church's money may be wasted in this way. But this, perhaps, is not the greatest part of the injury done. At the present stage of the work in Egypt, there are many educated and acceptable native preachers, so that the people no longer care to listen to the Gospel spoken in "broken" language. Besides, they do not respect a man who has been a sufficient time in the country, and is not able to express himself intelligibly in the vernacular. They speak freely of the waste of money in supporting him on the field, while other interests are suffering for want of means to support them. Generally, the man who succeeds best is he who has in college given evidence of having a talent for languages, and has close habits of study, and comes fresh from the seminary to the mission field while still under the influence of these habits. Of course, earnest piety is indispensable, but it is not enough. Piety without utterance soon dies, zeal without speech burns itself out. Let the zealous who

have no talent for languages and little love for study stay at home, where there is much appropriate work to do, and send to the foreign field the best scholars, the closest students, those most filled with the Spirit; then, by the blessing of God, grand work will be done for Him who deserves our best services. These remarks apply to both male and female workers, though, as the latter are not expected, in this country, to make public addresses, it is not necessary that they acquire such an extensive knowledge of the language as the men.

New missionaries now have abundant opportunity for learning the language. They have the best aids in the shape of books and teachers. They have all their time for two years, except two hours a day, which are given to teaching or doing some other easy work that will not interfere with their study of the language. It is so different from the state of things when the older missionaries began, when neither grammars, nor voweled Testaments, nor good teachers could be found, and when, on account of the fewness of their number, they were obliged to take charge of accounts, schools and bookshops almost immediately. But, no matter what may be the facilities, the Arabic language is a hard nut to crack, and cannot be cracked except by hard, stiff and persistent application during three, four and five years, according to the measure of linguistic ability of the missionary.

The work of the foreign missionary is largely educational, i. e., instructing and training the young for future usefulness among their own people. On this account it is very desirable that new missionaries have a talent for teaching, and all the better if they have some experience in it. All missionaries at one time or other in their lives are called upon to teach, and nearly all the missionaries on the Egyptian field at present are spending less or more of their time in teaching. Some do it with evident pleasure to themselves and profit to their pupils. Next, after a gift for languages, comes the gift for teaching. Without pretending to give in extenso the qualifications of a missionary, I would say, in addition to the above, that to be possessed of the power of God's Spirit, to have an extensive knowledge of the Holy Scriptures, and to have a good measure of common sense,

are indispensable. While it is very desirable that the missionary be sociable, agreeable, a singer, patient, inclined to optimism rather than pessimism, what is needed is a sound mind and a sound body, both at the service of the indwelling Spirit.

I have thought that my readers would like to know just what the various missionaries on the field at the present time are doing, so, beginning at Alexandria, I will indicate each one's work.

*Alexandria.** Rev. K. W. McFarland, came to Egypt in 1892; has charge of the local book department and boys' school, in which he gives some lessons, while he is still studying the language.

Miss L. J. McDowell, came to Egypt in 1892; has charge of two girls' schools, teaches in one of them and has the oversight of the zenana work, while she is still learning the language.

Miss A. McMillen, came to Egypt in 1893; gives her time and strength to Arabic, and teaches one or two classes in the girls' school.

Rev. George A. Sowash, came to Egypt in 1896; studying the language and aiding in the work as opportunity offers.

Tanta. Rev. J. K. Giffen, came to Egypt in 1881; has charge of the boys' school and local book department; teaches some, and preaches nearly every Sabbath, either in Tanta or in some of the neighboring towns, and has charge of a large district in which are several schools and colporteurs.

Drs. Lawrence and Watson, came to Egypt in 1896; are studying the language and practicing their profession with much success.

Monsurah. Rev. T. J. Finney, came to Egypt in 1882; has charge of the local book department with its depots and colporteurs, the boys' school, in which he gives lessons, and has supervision of a large district, with its schools and preaching stations, at one or other of which or in Monsurah he preaches every Sabbath.

Miss M. Finney, came to Egypt in 1894; is prosecuting the study of Arabic and has charge of the girls' school, in which she spends some time in teaching.

* Rev. Dr. Ewing and wife are at present in America

Boys' School at Mansoura.

Benha. Rev. Chauncey Murch, came to Egypt in 1883; has charge of all the work at this station and at Zakazik and the district around; is general treasurer of the mission, and preaches either in Benha or in Zakazik.

Zakazik. Rev. W. H. Reed, came to Egypt in 1896; is studying the language and aiding in the school.

Cairo. Rev. Andrew Watson, D. D., came to Egypt in 1861; is editor of a small weekly paper in the Arabic language; gives two hours a day to the theological students during the session of the seminary; takes his turn with Dr. Harvey and Rev. J. Giffen in preaching in Arabic and conducting evening meetings, and takes his turn with the brethren named and Dr. White in preaching in English and conducting the English prayer-meetings.

Rev. W. Harvey, D. D., came to Egypt in 1865; gives two hours to the theological students and the large boys in school every day; is responsible for the pastoral work in the Cairo congregation; takes his turn in preaching in Arabic and in English, and in conducting the evening meetings, and is local treasurer.

Rev. J. P. White, M. D., came to Egypt in 1894; is studying the language; takes his turn in conducting all the English services; teaches a class; is president of and prime mover in the Christian Endeavor Society; has the medical charge of the pupils, and gives instruction in vocal music, and two lessons a week to the theological students.

Miss M. A. Smith, came to Egypt in 1872; has charge of the girls' school in Haret es-Sakkain, which she opens daily, and in which she teaches two or three hours every day; has charge of the zenana work of that part of the city and the southern suburbs, and makes occasional trips to the villages.

Miss A. Y. Thompson, came to Egypt in 1871; has charge of the work among the women in Bulak, as well as in the Ezbakiyah quarter of the city.

Miss E. O. Kyle, came to Egypt in 1883; has charge of the girls' boarding and day school in the central mission premises.

Miss Grace Brown, came to Egypt in 1894; is studying Arabic and teaches in the boys' school in the Ezbakiyah, and has charge of the Bulak girls' school

Asyut. Rev. J. R. Alexander, D. D., came to Egypt in 1875; Rev. S. G. Hart, in 1892, and Miss Carrie Buchanan in 1893, and are in charge of the Asyut training college, each spending several hours in teaching daily. Mr. Hart is college treasurer, and Dr. Alexander is president and superintendent of the primary schools in the upper country and conducts the Arabic services in the chapel on Sabbath day.

Rev. E. M. Giffen, came to Egypt in 1889; has charge of the book department of Asyut and district; is station treasurer, and has charge of the evangelistic work up as far as Belyana.

Dr. Henry, came to Egypt in 1891; has, of course, charge of the medical department.

Miss J. J. Hogg has charge of the girls' boarding school and zenana work.

Miss Cora B, Dickey, came to Egypt in 1896; is studying the Arabic and aiding in the school.

Miss Dorcas Teas, came to Egypt in 1896; is in charge of the hospital and studying the language.

Maghagha. Rev. D. Strang, came to Egypt in 1866, retired in 1876; returned in 1895, and has supervision of the evangelistic work from Beni-Suef to Meir, and preaches every Sabbath.

Luxor. Rev. W. M. Nichol, came to Egypt in 1889; has charge of the schools and evangelistic work from Farshoot to Aswan.

Rev. Ralph E. Carson, came to Egypt in 1895; is spending his time at the Arabic language, and giving what aid he can without interfering with his studies.

Married Ladies. The married ladies are all doing something in the mission work, some in teaching, some in house to house visitation, etc., but no special work is assigned to them by the Association.

Girls' School at Cairo.

CHAPTER XXVI.

THE BOOK DEPARTMENT.

Its agents and operations—The Sabbath Schools—Work among the women.

The existence of the Board of Publication in the home field proves that the Church recognizes it as her duty to provide a pure and stimulating supply of reading matter for her members, and to make use of a powerful means for the disseminating of Gospel truth throughout the land. It might have been thought that in a country like America, where, in consequence of the general intelligence of the people, books of all descriptions can be obtained in stock in almost every small town, or obtained from the larger cities through book agents resident in the country villages, there would be no necessity for the Church to engage in the publication and sale of books on her own account. But it seems that almost every denomination of Christians of moderate size has regarded the diffusion of religious truths by means of books and periodicals as a part of her Christian duty. The pastor has found it in practice a most valuable help in developing and sustaining an interest in religion and producing a healthy *esprit de corps* among the members of his congregation.

In a country like Egypt, in which, with the exception of Cairo and Alexandria, there is not now, and never has been in the past, outside of the missions, a shop for the sale of even educational books, or a colporteur from whom to obtain a copy of the New Testament there is special necessity for the creation of some means by which those who can read can be provided with useful reading matter. Besides, it is an admitted fact that the Gospel pure and simple can be preached by means of the distribution of books almost as well, and under many cir-

cumstances even better, than by the living voice. I have no doubt that had the press been in existence in the days of the Apostles, they would have made use of its facilities for sending the Gospel to the ends of the earth.

Our missionaries in Egypt, from the very beginning, recognized the value of this means of disseminating divine truth. They knew that a book in the family did not speak with a stammering tongue. They know that a book does not become heated by discussion, and say some sharp things that hurt the feelings, rather than produce conviction. They know that a copy of the Scriptures in the vernacular, read by the earnest seeker after truth and the serious inquirer for the way of salvation from the burden of his guilt, had often been, and would often be, the means of bringing the reader to the Saviour; and therefore, from the very first year of their residence in Egypt, and before some of them could put many words of Arabic together grammatically, they sought for opportunities to put the printed Word in the hands of the Egyptians, until by degrees and to an extent they never dreamed of, this arm of mission service developed and grew, sending streams of blessings, intellectual, moral, religious and spiritual, through the Nile valley, away down the shores of the Red Sea, and over into the oases of the great Sahara.

Indeed, during the very first year of Messrs. Barnett and McCague's missionary life in Cairo, 950 volumes of the Scriptures and other religious books were disposed of in Cairo and vicinity. The Scriptures had been distributed before in Cairo and along the Nile valley, but they were given away gratis, and therefore were not highly appreciated. Dr. Barnett, in his dairy, says that they had come to the conclusion that it was better, from several points of view, to offer the books at a price, and this principle has been adhered to by our mission all through its history. Much money has been wasted and the value of God's Word has been lowered in the estimation of the people by distributing it gratis. I have found in some houses three or four copies of the whole or parts of the Bible, covered with dust in a hole in the wall, and never read because they cost them noth-

ing. When, however, anyone was found anxious to get a copy of the Scriptures, and was unable to pay anything for it, the missionary gladly gave him one.

In the year 1856, there were distributed 1,200 volumes of The Scriptures and other religious books, and 1,262 volumes in 1857. Depots were opened in Cairo and in Alexandria in 1858, and in them were sold the same year 2,291 volumes. These items, which perhaps have never been collected before, I have obtained from private papers of Drs. Barnett, Lansing and McCague, kindly furnished me.

From the year 1860 commenced a system of colportage in the Nile valley, directed by one or other of the missionaries, which was carried on with marked success for many years. By this means and the two depots, there were sold in the delta and up as far as Luxor that year 4,818 volumes, most of them of a religious character, and during 1861 as many as 4,290; a goodly number of those were sold through the efforts of Lord Aberdeen. At that time there were no congregations of believers to whom to minister, except in Cairo and Alexandria, and therefore the whole time of the missionary on these trips on the Nile was taken up in disposing of the books; sometimes selling them to purchasers who came to the boat, and sometimes on the streets, and at the Coptic churches or schools in the towns on the edge of the Nile; sometimes the saddlebags were filled and a journey made to villages at a distance of an hour or two from the Nile, and the Gospel wares there offered for sale. Frequent discussions also were had with the people in their little shops, or under the trees, or in some of the houses. Subsequently, a small boat was purchased by the mission, capable of being run by two men. In this the work of colportage was carried on, sometimes by a missionary, and sometimes by a native agent. For two or three years a Mr. Schlotthaur was engaged for this work, and disposed of many books. There were, however, many towns far away from the Nile and many smaller villages which had never been visited, and it became evident that to reach these some other plan must be adopted, so the Nile colportage was given up, and a system of book distribution by means of a number of colporteurs attached to each central sta-

tion was adopted, which system prevails up to the present time.

The book department then, as now, consists of a central storage depot, previously located at Alexandria, under the care of Dr. Ewing, but now in Cairo, under the direction of Rev. J. Giffen. Besides this, there are smaller depots or sale rooms located at Alexandria, Tanta, Benha, Zakazik, Monsurah, Cairo, Luxor, Asyut. At these places supplies of Scriptures and other books are kept and sold to local purchasers or to colporteurs. These depots afford a place of meeting for Protestants, where they hold intercourse with one another and inquire for news of friends, and a resort for those who are seeking after the truth. In each one of these there is a native who acts as salesman and keeps an account of books received and sold, reporting monthly to the missionary. Each colporteur purchases his supplies at these depots, and is required to visit every town and village in the bounds assigned to him a certain number of times every year. The whole valley of Egypt is thus divided into districts, with a depot in the center of each, and these districts subdivided between colporteurs in proportion to the density of the population. In Egypt at the time of writing (1897) there are eight shopmen and twenty-six colporteurs. It should be understood that these colporteurs are members of the Church, and generally earnest workers, and do not limit their efforts to the selling of books, but are ever ready to give a reason for the faith that is in them, and to take a part in conducting evening meetings and discussions with opponents.

Many places have been opened by means of colporteurs, and at the last day I have no doubt it will be seen that many souls have been saved by the books they have distributed, and the words of truth they have spoken, and the Christian life they have manifested in their visits from place to place. The field covered by their operations includes all the valley of Egypt up as far as Wadi Halfa, the district of the Faiyum, some of the oases, and one or two trips were made on the Red Sea coast, which is now visited by the British and Foreign Bible Society's agents.

The two Bible societies—the British and Foreign and the American have been liberal in their grants in aid of Bible dis-

tribution. In the early history of the mission the missionaries were indebted mostly to the British; but from the time of the Arabic translation of the Bible by the American missionaries in Syria, the mission gradually became the agency through which the American Bible Society circulated its Scriptures in the Nile valley. Generous help has been rendered by it to keep up the colportage, and in some cases to aid the shops or depots. The missionaries who knew the late, but now sainted Dr. Bliss, will not soon forget his occasional visits to Egypt in behalf of the American Bible Society's work, and often accompanied by his wife. Those visits were looked forward to with very great pleasure.

Up to the present time we are greatly indebted also to the British and Foreign Bible Society for aid in Bible distribution and in the work among the women.

The tract societies of London and America have also, from time to time, bidden us God-speed in a practical way.

The Gibson trust fund has also afforded us the means of free distribution of the Bible where it seemed fitting.

This department entails a vast amount of work upon some of the missionaries in keeping up the necessary amount of stock, and in exercising a supervision over the books so that they may not be soiled, and in controlling and directing the salesmen and colporteurs, and recording the various kinds and numbers of books distributed. The missionary who has charge of the general storeroom, where a considerable stock is kept, has a big work to do, as all orders for supplying the other depots and some of the colporteurs are filled under his supervision, and volumes to the number of more than 49,000 annually, in perhaps fifteen different languages, are brought from various countries and societies, kept in stock, and put in circulation. A missionary at each central station also directs and superintends the work of the shop and the colporteurs there, taking an account of sales every month and an inventory of books remaining unsold at the end of the year—all of which is reported to the association annually.

The books sold are classified under three heads: Scriptures, Religious Books and Educational. Some stationery

is also kept for sale. The number of volumes of the Scriptures, or parts thereof, distributed through the mission from November 20, 1854, to November 30, 1896, was 248,386, and the proceeds were $53,820. The number of volumes of religious books was 192,794, at $29,085. The number of educational and miscellaneous books 374,358, at $84,800. The total number of volumes of all kinds and their price: 815,548 at $167,-705. God alone knows what good has been done to Egypt in general and to individual souls in particular, through these volumes sown broadcast in the Nile valley. We sow in faith and leave the result to Him whose is the prerogative to give the increase.

STATISTICS OF BOOK DEPARTMENT FROM THE BEGINNING TO DECEMBER 31, 1896.

	THE SCRIPTURES.		RELIGIOUS BOOKS.		ED. & MISC. BOOKS.	
YEAR.	VOLS.	DOLLARS	VOLS.	DOLLARS	VOLS.	DOLLARS
1855	250	50	700	50		
1856	300	62	900	120		
1857	240	48	1,022	120		
1858	1,191	221	1,100	135		
55—58	1,981	381	2,722	425		
1860	3,472	681	996	198	350	153
1861	2,500	775	1,280	411	510	540
1862	1,879	501	2,722	490	845	172
1863	3,022	752	2,275	550	495	162
1864	3,800	821	3,120	680	1,234	673
60—64	14,673	3,530	10,393	2,329	3,434	1,700
1865	1,868	729	1,524	200	1,507	674
1866	1,000	225	500	100	519	95
1867	1,756	403	777	132	498	140
1868	2,107	499	960	200	589	133
1869	3,000	600	2,000	200	1,446	225
65—69	9,731	2,456	5,761	832	4,559	1,267

	THE SCRIPTURES.		RELIGIOUS BOOKS.		ED. & MISC. BOOKS.	
YEAR.	VOLS.	DOLLARS	VOLS.	DOLLARS	VOLS.	DOLLARS
1870	2,176	429	2,106	268	1,224	341
1871	1,765	580	2,697	426	1,566	479
1872	1,830	568	2,420	406	1,320	379
1873	2,452	808	4,347	647	2,254	606
1874	3,115	979	4,705	606	1,306	650
70—74	11,338	3,364	16,275	2,353	7,670	2,455
1875	2,858	817	5,380	895	3,652	1,256
1876	2,574	661	4,957	831	4,057	1,272
1877	3,911	1,115	4,771	681	5,003	1,476
1878	5,138	1,499	7,552	985	6,471	1,631
1879	6,117	1,692	4,838	605	8,918	2,362
75—79	20,598	5,784	27,498	3,997	28,101	7,997
1880	7,337	1,898	5,511	968	11,686	2,675
1881	8,288	2,291	6,004	1,028	12,858	2,924
1882	7,526	1,800	5,244	694	12,638	2,780
1883	7,622	1,938	6,168	746	16,953	4,295
1884	10,659	2,597	7,811	1,256	19,145	4,533
80—84	41,432	10,524	30,738	4,692	73,280	17,207
1885	9,962	2,577	8,866	1,107	19,324	4,687
1886	9,651	2,552	8,993	1,149	19,179	4,406
1887	10,269	2,496	6,929	955	16,411	3,979
1888	11,773	2,371	7,764	1,217	16,054	3,604
1889	10,184	1,859	6,231	851	14,652	3,233
85—89	51,839	11,855	38,803	5,279	85,620	19,909
1890	12,123	2,175	5,948	875	14,705	3,322
1891	13,281	2,371	5,427	1,088	18,118	4,104
1892	12,747	2,116	6,482	972	19,226	4,120
1893	14,309	2,287	6,169	1,110	21,679	4,013
1894	13,845	2,324	9,823	1,747	25,729	4,610
1895	14,079	2,274	14,141	1,825	33,917	6,906
1896	16,410	2,369	10,614	1,561	38,320	7,190
90—96	96,794	15,926	60,604	9,178	171,694	34,265

	THE SCRIPTURES.		RELIGIOUS BOOKS.		ED. & MISC. BOOKS.	
YEAR.	VOLS.	DOLLARS	VOLS.	DOLLARS	VOLS.	DOLLARS
55—59	1,981	381	2,722	425		
60—64	14,673	3,530	10,393	2,329	3,434	1,700
65—69	9,731	2,456	5,761	832	4,559	1,267
70—74	11,338	3,364	16,275	2,353	7,670	2,455
75—79	20,598	5,784	27,498	3,997	28,101	7,997
80—84	41,432	10,524	30,738	4,692	73,280	17,207
85—89	51,839	11,855	38,803	5,279	85,620	19,909
90—94	66,305	11,283	35,849	5,792	99,457	20,169
95—96	30,489	4,643	24,755	3,386	72,237	14,096
Grand To'l	248,386	53,820	192,794	29,085	374,358	84,800

815,548 volumes at $167,705.

SABBATH SCHOOLS.

It is evident, from a review of the reports, that the missionaries in Egypt from the time they were able to use the language with any degree of profit to others, established Sabbath schools wherever they were located. When the writer reached Alexandria, late in 1861, he found a flourishing Sabbath school there, the girls being superintended by Miss Dales and the boys by Rev. John Hogg. At the close of the class exercises, Mr. Hogg made a brief address to the girls and boys assembled together. The same thing could be said of Cairo, I suppose, although I have not been able to find any reference to Sabbath schools there until late in 1861, when it was reported one was formed for the girls. Almost as soon as Asyut was occupied as a station, Sabbath schools for boys, girls and adults were established. The customs of the country then, as now, did not allow girls and boys in the same class, but they occupied different sides of the same room at the opening and closing exercises. As soon as work at any new station was begun by a missionary, the Sabbath school was among the first institutions to be established. But, outside the central stations, little was done in this line for many years. As pastorates were formed, however, and as young men trained in the college at Asyut and the theological seminary entered upon the work,

something more was accomplished on Sabbath school lines. Few, however, of our young men, or of our native pastors, have shown special aptitude for this branch of Christian work, though I believe at the present time every congregation with a native pastor, and many other organized and unorganized congregations, have their Sabbath school. In not a few cases, however, there are but two, or at most four classes—if two, one will be for males and the other for females; if four, one will be for girls, another for women, another for boys, and the fourth for men. There is great difficulty in finding teachers who can keep up the interest of the pupils in the lesson. There are many who, perhaps, can deliver a discourse full of Gospel truth, but one who can teach in a simple, familiar, and interesting manner, illustrating Christian teaching by the affairs of every-day life, is a thing rarely found. In 1880, when the presbyters took up in earnest the question of improving and developing the Sabbath schools in Egypt, there were forty-two Sabbath schools, 130 teachers, and 1,494 pupils, of whom 706 were adults and 788 were children. More than half of these schools were nothing more than the meeting for afternoon services, at which, in most cases, the passage for the Sabbath school lesson for each day was taken as a text for the discourse. In 1881 the scholars increased to 1,574, with about the same proportion of adults. Lesson helps had been prepared by Messrs. Giffen and Hogg, and distributed week by week. In 1882 the schools numbered forty-six, and the pupils 1,634. The contributions had increased from $39 to $78. In 1885 there were sixty-two schools and 2,649 pupils. The Sabbath school collections also increased that year, as they reached $107. From that time until the end of 1896 there was a steady growth in the number and efficiency of the schools.

The statistics for 1896 were: Number of schools, 127; number of pupils, 6,849; number of teachers, 300; lesson papers distributed weekly, 4,000; contributions, $581.

ZENANA WORK.

In nothing is there a greater difference between the United States of America and Egypt than in the moral, intellectual and

social status of women. The greatness of this difference, too, is not ascertained by a flying visit, nor even by a temporary residence in the Nile valley; but it is revealed more and more as one's residence is prolonged, and the more extensive and exact his knowledge of the situation becomes. The intelligence, the patience, the culture, the self-denial of the western women, have their exact contrast in the ignorance, the superstition, the irritability, the boorishness and the selfishness of the Egyptian women. I am speaking in general of both sides.

In the West, woman is honored; in Egypt, she is despised. If a man should find it necessary to refer to his wife, he will seldom say "My wife," or call her by her name, Mariam, or whatever it may be, but will say "the family," or "the company," and if he should say, "My wife," he will likely add, "May God preserve thee from dishonor." Indeed, it is quite the general opinion in Egypt that a woman has a lower nature than a man, and I have often heard the expression from men of intelligence and position, "The woman race is all bad; none of them can be trusted." The men treat them generally as they do menials, or those who are on a lower plane of existence, and as if they were created only for man's comfort and ease. There is little difference in this respect in Egypt between Muslims and so-called Christians. The native Egyptian Christians, such as the Copts and Catholics, seem to have adopted in their homes many of the social habits of the Muhammadans, and become thoroughly filled with Muhammadan ideas of woman's inferiority, and woman's special depravity. Again and again, in urging the men to teach their women, they have replied, "They cannot learn; they are donkeys." Wherever the work of the mission has not reached—and that, I am sorry to say, embraces by far the greater part of the people—the women are utterly ignorant and groping under a dark cloud of superstitions which affect their souls, their bodies, their marital, family and social relations, and at first seem to shut every avenue of light. Begin to touch their cleanliness, or order, or hygiene, or morals, or religion, and you discover that your efforts are rendered null and void by numerous superstitions accepted on the authority of saints and departed ancestors. They have no opportunity to

Pressley Memorial Institute.

learn. Not more than two or three in a thousand in the present generation ever were in a school, and practically almost none in the past generation. They never sit in the same room with the men when strangers are present, and very seldom eat with their husbands or brothers even when strangers are absent. What the men leave after being satisfied is sent to the women and servants. Except among the Protestants, even the church services, for the most part, to the women are in an unknown tongue, and although the Coptic women often attend the Coptic services, yet there is no profit, because the services are not profitable, and because the women occupy a place so distant that they cannot hear. Muhammadan women are still worse off than the so-called Christians.

Indeed, the condition of women in the Nile valley is sad in the extreme. And what makes the case worse is the fact that most Egyptian men take no interest in educating or elevating the women. Many of our educated young men prefer an uneducated girl for a wife, because they think she will be more subservient to their wishes. They do not yet regard the woman as equal before the law or before God. Few have any idea of a marital union for life with an intelligent, devoted, pious, unselfish, noble woman, on a plane of social equality, mutual duties being performed (without outward constraint) from a mutual affection and interest. The idea of superiority on the part of the man, and the impropriety of doing anything that might, in the estimation of the public, be regarded as conflicting with that idea, influence the conduct of the men in all classes of society. The Khedive never goes from Cairo to Alexandria, or vice versa, on the same train with the Khediviah. Other men, though they may go in the same train with their wives, yet do not generally ride in the same compartment. When a man walks from one place to another in the city with his wife, he marches on ahead of her, and she follows at a distance of a few yards. In the country you may see any day the woman carrying the burden on her head, while the man walks lazily on before; or the lord of creation rides on a donkey, while his wife tries to keep up with him by walking, but every few minutes is compelled to break into a run. It is true the man may resent

the slightest insult, by act, word, or gesture, done to his wife, but it is not because she is highly esteemed by him, nor because she is a human being with equal rights with the man, but because she is *his* wife and the mother of *his* children, and his silence would be a reflection on *his* character as a man.

It was some time before the missionaries fully realized the condition of the women in Egypt. They at once saw enough to elicit their sympathy, and to create a desire to do something for them. They did not, however, see the necessity for special work, or perhaps did not see what means could be used to meet the case. I think, for a time, they did not know that the great majority of the women could profit but little from a sermon preached by a missionary, or even by a native. Their vocabulary of words is not sufficiently extensive to enable them to understand, and they had never been trained to listen to connected discourses, such as the women of the West can comprehend. It was, of course, seen that the girls should be taught and schools should be established for them, but to reach the women and instruct them and lift them up, seemed a hopeless task, especially when the husbands and brothers cared nothing for such work. Of course, pastoral visits were made to the houses of the church members, and the ladies of the mission kept up social connection with all native acquaintances among the women, and in a general way influenced them along the lines of religion and civilization ; but any systematized attempt to teach the women in their homes was not made in our mission until the year 1869.

Before that time the ladies of the mission in Asyut, Cairo, Faiyum and Alexandria had, either themselves or through others, done something to encourage some of the women to learn, and to read the Scriptures. Regular prayer-meetings for women, held during the day, were commenced in the Ezbakiyah, Cairo, by Mrs. Lansing in 1866, and in Haret es-Sakkain by Miss Hart in 1867, and four weekly prayer-meetings for women in different parts of Cairo were established in 1868. The presbytery of Egypt in 1868 took up in a systematic way the work among the women, by the following resolution : " That Miss Gregory be sent to Asyut to act in the capacity of a Bible woman until the

next meeting of presbytery." She entered upon her work with her natural energy, and reported to presbytery that, from September 28, 1869, to March 4, 1870, she had made 402 visits and given 860 lessons. Thirty-six women were her pupils, and four of them had made special preparation and taken great interest in the Bible. They made the same year a public profession of their acceptance of Jesus Christ as their Saviour, and were admitted to the fellowship of the Church. The next reference to this subject I find in the report for 1870, where it is said that a native had been employed in Alexandria for the Bible work among the women, and that she was supported by money sent from America for that purpose. In the same year this work was carried on more or less at all the central stations. At Asyut, under the superintendence of Miss McKown, twenty-two visits of one hour each had been made every week, for the purpose of teaching the women to read, or of reading to them from the Scriptures and explaining to them the Word of God.

In 1871, three women were taught in this department in Cairo, under the direction of Mrs. Lansing and Miss Johnson. One of them was blind Warda. In Sinoris, some of the boys from the school were requisitioned for this purpose; and in Asyut, Malika, the wife of a colporteur, and others, had about forty women to whom they gave instruction.

In 1872, Mrs. Watson and Miss Thompson spent considerable time in visiting and teaching the women in Monsurah. Three native women were employed in this work in Cairo in 1872, and sixty-five women were under instruction. In this year Mrs. Harvey reported nineteen women, church members in Sinoris who had learned to read; twenty were taking lessons in their homes, and twenty-three were able to read the Bible.

In 1873 four women received instruction regularly in Monsurah from Miss Thompson, besides the Bible class for those who attended the services on Sabbath. In writing about the same work in Sinoris to which she had been transferred, she says that twelve women were enrolled as scholars, and a boy gave lessons to several others in their homes. In Cairo, the same year, the work was extended. In Asyut eighty-eight women were learning. Some of whom had read the whole of the New Testament and were beginning the Old.

In 1874 the reports show a great development in this work. Several women were taking lessons in Alexandria, and in eight other stations. So the work advanced from year to year until in 1896 there were reported as follows: Stations where special work for women is done, 68; native workers in the department, including eleven men and thirty women, 50; regular pupils, 1,255; attendance at women's prayer-meetings, 1,965; number of women's missionary societies, 5; members of women's missionary societies, 227; contributions of women's societies, $232.

The workers in this department are missionaries, whether married or unmarried, and natives. Certain of the former have the charge of the work, and follow up the native teachers and direct their efforts. For many years Mrs. Ewing had the superintendence of it in Alexandria. Generally, however, though not always, the superintendent at the central station is one or more of the unmarried ladies. In Cairo, Miss Smith has had charge of the southern part of the city; Miss Conner of Bulak while she was here, and Miss Thompson the northern part of Bulak also, since Miss Conner's departure; Mrs. J. K. Giffen in Tanta; Mrs. Finney in Monsurah; Mrs. Kruidenier in Zakazik; Miss Hogg at Asyut, and Mrs. Murch in Luxor. The native pastors in their own congregations, with more or less interest, carry on the work.

The duties of the superintendent are onerous, and often vexatious, but correspondingly important: to direct the native teachers; to see that they are faithful; to encourage the women; to share in their sorrows; to be a peacemaker between parties at variance; to show them their duty in trying circumstances; going from house to house; ascending long stairs, and breathing polluted air, and sometimes meeting with a cold reception—these form part of her duties and trials. They also take charge of the women's prayer-meetings. Miss Smith and Miss Thompson have had the largest experience in this branch of mission work. They have both sown beside all waters. The natives do the drudgery of teaching the women to read and explain portions of the Scriptures. Some of them are very efficient, and others manifest the spirit of hirelings. Their task, however, is difficult, and sometimes very disheartening. The native teacher often finds the pupil busy baking or wash-

First Graduates from Cairo Boarding School.

ing, or she may be away at a funeral or a marriage, and thus time and again misses her lesson. The pupils take no trouble to let the teacher know when they are likely to be engaged, and thus much time is lost and the teacher discouraged. Then, again, some of the pupils have no aptitude for learning, and they seem to forget to-day what they learned yesterday, or they do not have interest enough or leisure enough to read alone between the visits of the teacher. In the case of some of them we are not surprised that they do not advance more rapidly, for they have little encouragement from their husbands, or the men of the house, and their household duties are heavy. I am surprised that so many succeed. I cannot say, however, that many women come to have a love for reading, indeed, I think it is only a small proportion of the girls who learn at school who take interest enough in reading in their own homes so as to use it afterwards in acquiring knowledge. All classes are reached by this mission service, but more especially the middle classes. The greater number belong to the Christian sects. There are, however, a few Muhammadans. The increase in the number of females who have been added to the membership of the Church during the past years, in proportion to the males, is, I think, in consequence of more attention being paid to this department, though it would be very illogical to attribute their conversion entirely, or even in the largest measure to this work, because the women attend as well as the men the general meetings in the congregations to which they belong and are as much a part of the pastorate and congregation as the males. To connect the whole female membership with zenana work, as is sometimes done, is very misleading.

It is particularly pleasing to find some of the pastors, perhaps most of them, taking a great interest in the religious advancement and spiritual growth of the women, encouraging them to learn to read the Bible, and holding special meetings for them, where the Gospel is taught in a more simple manner than in pulpit discourse. Though the improvement is slow, yet no one can deny that decided progress has been made in many places in the intellectual, moral and religious condition of some Egyptian women. With a steady multiplication of the means the progress will, we trust, be much greater in the future.

CHAPTER XXVII.

EDUCATION.

Parochial schools—Mission day schools—Boarding school at Asyut and Cairo —Asyut training college —Theological seminary.

EDUCATIONAL.

This department of our mission work has been an important one during the forty-two years of its existence up to the end of 1896. The first school for boys in connection with our mission was opened in Cairo by Rev. Messrs. Barnett and McCague in the year 1855, on November 29, with Mr. Awad Hanna as teacher, and one for girls in 1860 by Mrs. McCague. The mission, as we have seen, fell heir to the boys' school in Alexandria opened by Mr. John Hogg, December 15, 1856, and to the girls' school opened there, under the direction of Miss Pringle, in December of the same year. These schools have been continued up to the present time, and wherever missionaries occupied new central stations they have almost uniformly opened a school for boys and another for girls. For some time the mission opened schools for boys at out stations also, and still continues to do so in some places in the delta. All such schools, whether at central stations or otherwise, are under the direct control of the mission. A large number of schools, however, are now opened by the people themselves, with little and often no assistance from the mission. The people alone are responsible for them. The teachers, however, have been trained by the mission, and generally use the mission's books, and follow in their teaching the lines of instruction in the mission schools. In the year 1896 the schools of all kinds, either directly or indirectly connected with the mission, numbered 168, of

Training College at Asyut.

which 133 were for boys, and 35 for girls. The pupils were 11,014, of whom 7,976 were boys and 3,038 were girls. These schools are of five classes, viz.: (1) Out-station schools; (2) mission schools; (3) boarding schools; (4) training college; (5) theological seminary.

(1) The schools at the out-stations are for the most part under the sole control of the native congregations. They are then strictly parochial schools, for the primary education of the children, and take the place of the common schools under the governmental system at home. Being parochial schools under Protestant direction, the Protestant religion is taught in them, and the Bible is used as a text-book. Often the teacher is a church member, and assists in conducting religious meetings during the evenings and on Sabbath days. In this sense these schools are centers of evangelistic effort, and sources of Christian light to young and old. Some of them, however, have been opened and are carried on directly by the mission. The reason for this is to be found in the circumstances of the places. Either because the Coptic clergy had so thoroughly closed the place against the entrance of the truth, or because the inhabitants were all Muhammadans and no other means of approaching them was possible. The missionaries resorted to the use of the school as a key by which to open the door, or as a means of bringing them in contact with the people, and giving them an opportunity of conversing with them, or putting into their hands Christian literature. In many places in the delta at the present time, as in many places in the upper country in the early history of the mission, the schools seem to be the only means by which the missionary can get an entrance into the town. As soon as an entrance is effected and a little community of Protestants is formed, then the school is gradually passed over to the natives or dropped entirely. Unless the chief teacher be a thoroughly Christian man, such schools are of little use, and their continuance a waste of mission money.*

(2) The day schools at the central stations are generally of a higher grade than those at the out-stations. They are

* Great credit is due the house of Mr. Wesa Buktor and the Messrs. Khazat Bros. for the erection of school premises in Asyut and carrying on, at their own expense, the one a large school for boys, the other a large school for girls.

thoroughly evangelical; the missionaries not only having the oversight, but also giving instruction in religion every day, and endeavor to secure the attendance of the pupils at the Sabbath school and at other religious services on the Lord's day. By means of these the missionaries find access to the homes of the people, and meet with the parents and other relatives of the pupils, and the acquaintance thus formed often leads to their attending the religious meetings, and to their enlightenment, and sometimes to their conversion, while the children who remain in school for a year or two continue friendly with the missionaries during life, and many of them are lifted up a degree or two in the line of civilization, and some, by the blessing of God on the truth they learn, make a public profession of faith in and love for the Saviour. These mission schools at the central stations have had a great influence in creating an interest in education and diffusing useful knowledge in the community and giving an impetus to the cause of civilization in the Nile valley. Until within fifteen years a large proportion of the employes in the railways, in the telegraphs and government offices received their education at the American schools. The development of the government educational system has made its schools now the chief source of supply for these services.

A history of these schools in detail, and the good work done in them, would require a volume. Nearly all the missionaries, male and female, have had some share in the work, and some have for years taught classes in them. The boys' school in Alexandria has been successively under the direction and instruction of Messrs. Hogg, Watson, Pinkerton, Strang, Ewing, and Harvey. The girls' school there under Misses Dales, McKown, Gregory, Campbell, Frazier, I. Strang, and T. Strang. The boys' school in Monsurah, under the management of Messrs. Watson, A. M. Nichol, Finney, Kruidenier, and Murch. The girls' school under Mrs. Watson, Mrs. Nichol, and Misses Gregory, Thompson, and the two Misses Strang. The boys' school in Cairo, always large, has been under the direction of Messrs. Barnett, McCague, Lansing, Hogg, Strang, Watson, Harvey, Giffen; the girls' school in the Ezbakiyah under

Misses Hart, Dales, Johnston, Thompson, Brown, and Kyle; the girls' School in Haret es-Sakkain under Mrs. McCague, Misses Hart, and Smith; the girls' school in Kulaly under Miss Conner and Miss Thompson and now Miss Brown; the boys' school in Asyut under Dr. Hogg and Dr. Johnston, then developed into an academy. The second day school for girls was for a time under the care of Mrs. Giffen and Miss Lockhart, and is now known as the Khayat school for girls.

(3) The boarding schools for girls supply a need which was greatly felt for many years. These schools, only two in number, one in Cairo and the other in Asyut, are in some sense the outgrowth of the mission girls' day schools at these places. In December, 1865, presbytery took the following action in regard to Cairo:

"Resolved, 1. That the girls' school at present held in the mission house be removed to the Coptic quarter.

"2. That a boarding school be established in the mission house.

"3. That Miss Dales have the superintendence of the two schools."

In accordance with this action a boarding school was opened in 1866, and at the end of the year there were in it seven girls; during 1867 these increased to nine, but at the end of the year there were only six. The school was dropped, however, after the second year of its existence, chiefly, I suppose, on account of the marriage of Miss Dales and Dr. Lansing and their forced absence from their field of labor soon after from ill health. At the annual meeting of the Association in 1874 it was resolved: "That we authorize the opening of a boarding school for girls in Asyut as soon as suitable premises be obtained." In accordance with this action the school was opened on February 23, 1874. At the summer meeting of the Association the same year it was resolved that Miss Johnston and Miss Smith be directed to open in Cairo a boarding school for girls as soon as practicable, and arrange between themselves the details of management. This action was carried out by the opening of the school in the Faggala quarter of Cairo on October 1, 1874. Various reasons influenced the missionaries to establish the boarding schools for girls, viz.: 1. The impossibility

of opening day schools for girls in the villages, or even in the large towns, on account of the paucity of teachers; the unwillingness of the people to furnish board and lodging for female teachers; and the unwillingness of the teachers to go away from their own towns among strangers. 2. The customs of the country forbade the girls, after a certain age, appearing in the streets, even going and returning from school. 3. The necessity for providing a place for girls from the surrounding towns and villages, where they could go and be safe, and be under Gospel influence and Christian training for a sufficient number of years, in the hope that some of them would become teachers, and all would be better qualified to discharge the duties pertaining to their family relations.

The boarding school at Asyut was under the management and care of Miss McKown. From the beginning she was seconded and aided most willingly and efficiently by Dr. and Mrs. Hogg, whose residence from the first adjoined the school. The number reported for the first year was eleven, eight from Asyut and three from outside of Asyut. From its commencement up to December 31, 1879, fifty-five boarders had been received. Thirteen had engaged in teaching, more or less, nine had married, and two had died. At the close of 1879, there were in the school twenty-four. The pupils were from Asyut, Jawily, Mellawi, Benub, Azziyah, Mutiah, Masuda, Nakheilah, Tema, and Alexandria. The opening exercises of the school were conducted by Dr. Hogg, in conjunction with the students of the academy, and the girls also attended the evening meetings, carried on for the most part by Dr. Hogg, who also gave instruction in vocal music. An addition had to be made to the building to accommodate all the girls. In 1877 a public examination was held in the church in connection with the academy examinations, and before the members of presbytery and the Association. The girls acquitted themselves to the delight of all present, although it must have been exceedingly embarrassing to them to appear before a mixed audience of Copts and Muhammadans, some of whom were the notables of the town. Some of the girls who passed through that trying ordeal are now proving by their deportment and intelligence that their training was not in vain.

In 1881 Miss McKown, at the beginning of the summer vacation, left for America, and did not return till near the close of 1882. During her absence the school was under the superintendence of Miss Newlin, at a time when she ought to have been free to study the language. On Miss McKown's return she resumed her place in the school, assisted by Miss E. O. Kyle, a new arrival. In consequence of personal interviews with Mr. William Pressly, of Monmouth, while Miss McKown was in America, he donated in aid of female education at Asyut, $5,000 to help in the erection of a building, and $5,000 as a fund to assist needy and promising pupils. In recognition of this munificent gift, the Association resolved that the girls' boarding school in Asyut should be called "The Pressly Memorial Institute."

With the $5,000 donated by Mr. Pressly and $5,000 of the legacy of Mr. Archibald Stewart, of Indiana, and other funds, a lot was purchased near the Asyut training college and a building erected, under the direction of Rev. J. Giffen, having ample accommodation for a large number of boarders, with recitation rooms and rooms for the missionary ladies in charge. A residence for a missionary family was also erected as a third story. At the annual meeting held in February, 1887, Miss McKown's connection with the institute ceased, on account of her failing vision, and Miss Hogg was associated with Miss Kyle in charge. A short account of her connection with it is given by herself in the report for 1886. In closing, she there said: "To me the future of the Pressly Memorial Institute is bright with success, and by the blessing of God it will become a mighty power for good, and in the 'sweet bye and bye' they who have supported it by their contributions and prayers, they who have given it its beautiful home, we who have taught in it the way of salvation, and the dear girls who have learned in it the love of the Saviour, will all rejoice together around the throne of God." I may add here that it was chiefly through Miss McKown's careful superintendence that the institute, year by year, grew in the estimation and confidence of the people, and it was chiefly through her representations and appeals that a good share of the money for its support was se-

cured, and it will be a long time before she and her work in the boarding school will be forgotten by the people there. Suffice it to say that the institution continues to grow under the new management. In 1891 Miss Kyle went home to America for a change, and Miss Hogg remained in charge. She was subsequently assisted by Miss Work. In 1896 there were 149 boarders and 54 day pupils. Its usefulness is increasing year by year, but its present accommodation will not allow of an increase of numbers. It is an institution that has had a wonderful influence in changing thoughts, habits, and customs among the women of Asyut, who are, I believe, advancing along the lines of a Christian civilization more rapidly than women elsewhere in Egypt.

The girls' boarding school in Cairo was opened October 1, 1874, in a rented house in the Faggala quarter, with five boarders, Miss Johnston and Miss Smith in joint charge. Their patience, wisdom and perseverance were tried to the utmost by the parents of the boarders, who for a time would insist on coming to the school almost every day, and often wished to stay over night. They would pry into everything to see what their children ate, what they drank, and how they slept. They had never been accustomed to have them absent from them for a night, and were governed only by a sort of animal affection for them, being unhappy unless they could either see them or hear them. Their frequent visits and untidy habits retarded the good work of training their children. After a few months these difficulties were removed. The number of boarders in 1875 was eleven, and eighteen the following year. From the end of 1876 the Ezbakiyah girls' day school was united with the boarding school. Miss Smith, at her own request, and on account of the increasing necessities of the girls' school and women's work in Haret es-Sakkain, of which she had also been in charge, was relieved of her share in the Ezbakiyah boarding school, and Miss Thompson, who had charge of the day school of the Ezbakiyah was associated with Miss Johnston in the boarding school, at which day pupils also attended. This arrangement continued until Miss Johnston's marriage with Dr. R. Stewart, near the close of 1881, when the responsibility fell upon Miss

Professors and Students, Theological Seminary, 1896-97.

Thompson, aided part of the time by Miss Conner, a new recruit to the mission. That year thirty-six boarders attended the school. In 1884 the average monthly roll was 170, of whom 34 were boarders—about as many as could be accommodated.

In Miss Thompson's report for the year 1884 she said that up to that time from the beginning of the school twenty-six of those who had been or were boarders had made a public profession of their faith. From 1888 Miss A. A. Brown aided Miss Thompson in the school, and had sole charge from the time the latter left on a visit to America in 1890 until her own marriage with Rev. J. O. Ashenhurst, the beginning of May, 1892, when Mrs. E. M. Giffen took charge until the end of the year, at which time Miss E. O. Kyle entered upon her appointment as principal. Through the liberality of Peter McKinnon, Esq., of Scotland, and his wife, and a lady in America, several large and small rooms were added to the dormitories, allowing the school to grow in numbers, as it has also grown in efficiency and usefulness, as successive examinations prove. At the close of 1896 the following were the statistics for that year: Total day pupils enrolled, 360; total boarders, 89.

For the past six or eight years Rev. and Mrs. John Giffen have been associated with Miss Kyle in the general management, and Mrs. Giffen has had charge of the kitchen accounts. The girls come from thirteen different villages besides Cairo. The school requires an amount of care and watchfulness on the part of the principal that can only be known to those who have been in similar circumstances. Like the sister school in Asyut it is one of the best civilizing and evangelizing institutions in connection with the mission. For several years there was also a boarding school for boys under the care of Dr. and Mrs. Harvey. Had there been sufficient accommodation in the premises for expansion, and had the mission assisted by a small grant in aid, so that the dues could have been lowered, a large as well as a thoroughly efficient boarding school for boys would have been in existence to-day. The mission, however, insisted on making the boarding department self-sustaining, and there was no room for growth in numbers; besides the rooms were needed

for the theological students, and therefore, after much good work had been done under the fatherly and motherly care of Dr. and Mrs. Harvey, the effort was given up.

(4) The Asyut Training College. This institution with its fine premises, able corps of native instructors, and its American staff, consisting of Dr. J. R. Alexander, Rev. S. G. Hart, and Miss Buchanan, is the outgrowth of a school opened by Mr. Hogg March 5, 1865, when the pupils consisted of six boys and two girls. By the 13th of March they had increased to eighteen boys and thirteen girls; by June 12 the number of boys enrolled was thirty-five. Through the intrigues of the Coptic clergy and the connivance of the government officials, the number was reduced during the following two years; but afterwards it rallied and grew apace, until in consequence the missionaries felt that a high school should be established where young men might prosecute studies of a higher grade than were to be found in the boys' school then existing. Therefore it was resolved, at the meeting of presbytery in Ramleh in the summer of 1870, to institute an academy in Asyut for a more advanced literary training of the candidates for the theological course.

This was accordingly commenced at the station on October 17 of that year. The course of study for the first session was devotional exercises with a lesson in Scripture or the Shorter Catechism in the morning; ancient history, arithmetic, Arabic grammar and literature by an Arab sheikh, physiology, natural history, geography, and English. Twenty pupils attended the first session. A new building for the academy was finished during the summer of 1871. The principal part of the funds used in its erection was collected by Dr. Hogg in England and Scotland in 1866, and a contribution of $240, received from the young men of St. Clairsville congregation, O., was expended for a small but useful philosophical and chemical apparatus. A graduate of Beirut College was secured in 1871 to aid in the instruction and government of the pupils. The pupils numbered thirty in 1872. Aid to the amount of $230 was given the same year to poor students, chiefly those who were looking forward to the Christian ministry. The enrollment in 1873

reached 100, and average attendance seventy-five. There were twenty-six from Asyut, twenty-two from Nakheilah, twenty-two from Mutiah, ten from Kus and Luxor, five from Muski, four from Dweir, and seven from other villages. This encouraging condition was in spite of many trials and difficulties, such as Dr. Hogg's forced absence on account of sickness and the change of the head master. About 100 pupils were the average for 1874. Eighty of these located in the academy building. The remainder being pupils from Asyut, boarded at their homes. Eighty-five were sons of converts, four came from the district of the Faiyum. The academy was under the direction of Dr. Johnston from October 15, 1874, when the theological classes began for the winter. On February 8, 1875, Dr. Johnston was elected president, and the institution was called thenceforth "The Asyut Training College," in accordance with the resolutions passed at Asyut on February 9, 1874, by which it was agreed to establish a training college at Asyut, and Dr. Hogg was authorized to lay the claims of this institution before the Christian public of Great Britain and America. Dr. Johnston, president-elect, left in the spring of 1875 for a vacation to America. He did not return. Mr. D. Strang, being appointed to fill the vacancy, entered upon his duties on July 1, and remained at his post till March, 1876, when, on account of ill health he got leave to return to America. Rev. J. R Alexander was then appointed in charge until the expected return of Dr. Johnston, and the institution was put under a board of control, consisting of Drs. Hogg, Lansing and Watson, and the last named was requested to aid Mr. Alexander at the opening of the session July 5, 1876. At the same time Dr. Hogg was requested to give instruction in mental and moral philosophy and logic, all of which was carried out. The teachers and course of study then were as follows: Dr. Hogg, mental and moral philosophy, logic, natural philosophy, Bible history, elocution, vocal music; Rev. J. R. Alexander, English Testament, universal history, English grammar, English reading, algebra; Mr. Abd el-Noor, geometry, Arabic grammar, English reading and grammar, rhetoric, trigonometry; Mr. Mohanna Barakat, astronomy, Arabic grammar, English reading, Bible history,

English and Arabic writing, analysis and Arabic sentences; Mr. Makhiel, primary department, assisted by a few of the advanced boys.

In the report for 1879 Mr. Alexander wrote, saying that "the number of pupils had doubled in four years, and at the same time the institution had greatly advanced in the efficiency of the teachers and in the extent to which it became self-supporting. Although many of the pupils possess only a large shirt-like garment and a skull cap as their entire wardrobe, the tuition and kitchen fees amounted to $860, which a little exceeds the total cost of the boarding department of the institution. The school during the past year has paid the third of its expenses, and if we deduct the interest of the Pressly fund it will appear that our school, with its staff of teachers, a large incidental bill, and boarding expenses for about eighty persons, cost the Church in America only about $1,252." Very great credit is due to Mr. Alexander for his persistent efforts in pressing the parents to pay for their own children's education in accordance with their ability. The number of pupils in 1875 was 96; in 1876, 100; in 1877, 96; in 1878, 165; in 1879, 199. In reference to the results for good which are directly referable to the institution up to December 31, 1879, I cannot do better than to quote from Mr. Alexander's report for that year:

"We are also much delighted by the fruit which our school is beginning to bear, showing itself to be a real training school, a real mission school. During this year a number of our pupils have gone out into the villages to teach. One has gone to Kossair, another to Kus, and another to Sanabu. And the whole junior class, except one member, has been sent out to different places to engage in teaching under the care of an older person, generally the pastor or the evangelist in the place. Two of this class are at Ekhmim, where they have a school of 130 members. One was at Suft, another is at Beni Adi, another at Nakheilah, and another is in our own school. These all, with one exception, receive their entire support from the people of the place in which they are teaching. Three of our pastors, all of our licentiates, all of our theological students, forty of our sixty-three male teachers, have been trained in it. And now, shall it be told to the Church and to the world that the building in which have been trained these teachers, and from

which have gone forth these influences, is about to fall down; that only yesterday after a tremendous gale every human being in it fled from it, expecting to be blown over at any moment? It has done what it could, and although never properly furnished, it has been the source of streams which, if God wills, shall revive this land of ancient knowledge, so that once more the wisdom of the Egyptians may be a synonym for the highest culture and education. After five years of repeated disappointments, failures and discouragements, we have been able only a month ago to begin to purchase a lot for building. We have now secured two acres of a garden situated but a little outside of the town. We are just on the point of making arrangements for collecting the necessary building materials, and hope during the present year to get at least one story built."

The foundations of the dormitories were laid in 1880 and finished before the end of 1881 and were occupied by the families of Rev. J. Giffen and Rev. J. K. Giffen, and eighty-eight boarders. The class rooms in the main building were used before the end of 1883, and the closing exercises of the college in 1884 were held in the new chapel. On that occasion the *Egyptian Gazette* said:

"The usual semi-annual examinations of the American Mission Training College were held during the week of May 26-30. Over forty classes, in as many different studies, were examined, the subjects ranging from primary reading to geometry and high Arabic grammar and literature. French and English are taught by French and English masters. On Friday, 30th, the general examination was held. It was attended by his excellency the mudir,* the wakeel, the president of the court of appeal for upper Egypt, the heads of all the government services, the ulema, the professors of government schools, and the leading notables of the province. In the evening the literary exhibition was held, the honor students of the various classes delivering declamations, recitations, orations, etc. His excellency the mudir, with many of the leading officials, ulema and notables also attended the evening exercises. A part of the Royal Sussex Band kindly came up from Mangabet and generously furnished music for the evening. The governor had an address, expressing his interest in education and educational work, sent in his name to the platform and read. The large new chapel, having some 700 or 800 sittings, thus occupied for the first time, was completely filled. The number of pupils enrolled during the past session was 206. This was the happy ending of the first session of 1884, and the first school year in the new building."

* Governor.

Additional dormitories were afterwards erected, as well as two houses for missionaries above the recitation rooms. Many thanks and much honor are due to Rev. J. Giffen for overseeing the erection of the building, and by his practical knowledge being able to dispense with an architect, thus saving a considerable sum of money. Although Dr. Hogg, being the senior missionary at the station, was therefore the president of the college committee which embraced the missionaries located at Asyut, yet his associates really had the management of the institution for several years before he died, as his time and strength were fully taken up with the theological and evangelistic departments. For some time after Dr. Hogg's death, his son was associated with Dr. Alexander in the college, and by his learning and special qualifications for educating young men, helped to increase the efficiency of the institution. The statistics for 1894 were: Boarders, 312; day scholars, 100; total, 412. Receipt fees, $2,644; expenses, $4,189.

The mission college located at Asyut, is the principal school for the training of young men who are to become teachers and preachers. Pupils of all classes and religions are admitted. It is of the grade of the government colleges in mathematics, the sciences and the languages. In history, Biblical and secular, its course of study is very full. It gives a short course in logic, mental science, the evidences of Christianity and practical ethics, explaining the influences of religion on life in the past and on the questions of to-day. All through the course God's Word, in its effects on manners and conduct in individuals, communities and nations, is carefully shown. The great ideal of the Gospel of Jesus Christ, of the kingdom of God on earth, is constantly presented before the pupils as the highest model for a perfect life and a perfect society. Teachers and a ministry, leaders in every good word and work, must be trained for the great moral work to be done in this land. Egypt needs men "who shall be able to teach others also." To prepare such men is the great work of the college. Men not college trained have been put into the ministry; in every case they have proved inferior to the college trained men. With our present arrangements, the five most advanced classes are taught

in some studies by one of the missionaries. He is able to impress his personality, spirituality, his ideals, his faith, and his hope, on the pupils' minds. It is delightful to observe the gradual expansion of thought, the enlargement of view, the ennobling of ideals taking place in the pupils from year to year.

The students are members of a missionary society which carries on regular services in six neighboring villages. They have a weekly prayer-meeting and a tri-weekly communicants' meeting. They conduct, also, weekly literary societies. On the Sabbath the usual services, forenoon and afternoon, are conducted by the missionaries. The pupils of the training college and the girls' boarding school make a congregation of about 400. In the dormitories of the boarding department are at present 255 pupils. These dormitories are crowded, and the question of enlarging the premises is forcing itself upon us. The students are from all parts of the country, the delta, the Faiyum and upper Egypt. One hundred and sixteen villages and towns were represented in 1896. During its existence some 2,400 pupils have received instruction in its halls for a longer or shorter period. There are at present 480 pupils in attendance. The enrollment for 1896 was 547.* About 212 of its pupils are employed in the churches and schools under the care of the mission and the native Church, and 106 have graduated. Scores of others are engaged in other employments, and many of the most active, energetic and progressive young men of this country are sons of this school. The influence of this institution has been great in the past, and no doubt will be greater in the future. It has been the means of dispelling superstition, diffusing useful knowledge, giving an impetus to the desire for education, training young men in the principles of truth and honesty, helping them to overcome their natural inactivity, inspiring them with pure motives and holy ambitions, and preparing suitable material for the various departments of the Government service or private business, and teachers for schools, and preachers and pastors for the Church.

(5) The Theological Seminary. This is the smallest, but not the least important, of the divisions of the educational de-

* Of these 447 were boarders and 100 day scholars.

partment of the mission. The idea of training young Egyptians for the Lord's work was entertained almost from the beginning of the mission, and plans to carry the idea into practice were formed very early in its history. As I have mentioned, Dr. Lansing, in the first years of his labors in Alexandria, gave special lessons to a promising Syrian in the lines of training for the ministry. February, 1863, the following resolutions were adopted by the presbytery:

"Whereas, there are now six individuals in full communion with us who desire to study theology, and who are judged by presbytery fit persons to be admitted to that study; and whereas, the presbytery judges it of great importance that a commencement should be made in this work, and thus a nucleus be formed to which others may come, therefore,

"Resolved, (1) That the missionaries in Cairo [they were then Messrs. Lansing, Hogg, and Ewing] be directed at once to organize classes and make arrangements for giving lessons in systematic and pastoral theology, and church history.

"(2) That the teachers in the boys' school who are also members of the Church be encouraged, as far as their present engagements will permit, to attend these lectures, in order the better to prepare them for their duties in the school.

"(3) That in conducting these exercises reference be also had to the preparation of material for publication, in order to meet the great and increasing demand for a sound Christian literature.

In consequence of this action, a theological class was formally organized in Cairo on September 26, 1864, with eleven members, four of whom were Coptic priests. Four hours a day were spent with them giving them lessons in Arabic grammar, arithmetic, and systematic theology. It can easily be imagined that some of them were not far advanced in knowledge when arithmetic was made one of the studies. The fact was that few of them had had any mental training, and it was thought that nothing would be better adapted than arithmetic for training them to think logically. Subsequently these pupils enrolled were employed during vacation at various places, as Alexandria, Asyut, and Cairo, and as it was considered unwise to take them away from such places where they could be usefully employed, so it was ordered (August 15, 1865) that the mis-

Arab School.

sionaries at the various stations should instruct those students who are at their stations in the various branches of theology, and a course for three years' study was prepared for the guidance of the teachers and the taught. This led to the division of the students, and instruction was given, both at Asyut, by Dr. Hogg, and in Cairo, by Dr. Lansing, but the classes were suspended during their absence, the one in Scotland and the other in America. In 1867 the united class was taught in Asyut by Dr. Hogg. Nine adults and six boys from the school attended. Some of the original eleven were employed elsewhere in evangelistic work. Of the seminary in 1868 Dr. Hogg wrote in the report for that year:

"The seminary was opened on Monday, September 15. Eighteen names were enrolled the first week, and four have since been added to the list. Nineteen of the students are members of the Church, and thirteen of these are very promising young men who would pass creditably—some of them probably with honors—through some of our western seminaries. Sixteen of them lead in prayer by turn in opening and closing the class, and also when called upon at the evening meeting, and they do so with great freedom and propriety. Besides attending the nightly lectures which are open to all, the class meets four hours daily, two and a half hours with the missionary and one and a half with the native tutor. A weekly written examination is conducted in the different branches of study, and each of the thirteen advanced students is required to prepare and deliver at one of the evening meetings a popular sermon, and a lecture during the course of the session. The junior students write their exercises but do not deliver them. From want of text-books the progress is somewhat slow, the class having to copy the teacher's notes from day to day. This they do out of class hours, and thus they are kept at work all the time."

The writer was appointed to assist Dr. Hogg the following year in training the theological students. He fulfilled that appointment and took the department of systematic theology, in the order of the Shorter Catechism. During the summer of 1871 the class was in Ramleh, with Rev. Messrs. Lansing and Hogg as professors, the writer being obliged to take a change to Syria, on account of a severe attack of ophthalmia. Again in Ramleh, in 1872, under the instruction of Dr. Lansing, Dr. Ewing and

the writer; then during the winter of 1874-75 the class was in Asyut, under Dr. Hogg and the writer. For a while theological instruction was determined a good deal by circumstances, such as the state of health of the professors, their presence in or absence from the field, the necessities of other departments of the work, and the result of the examination of the theologues. There was not, either, entire accord on the part of the missionaries as to the place for the permanent location of the seminary. During January and February, 1876, eight of the theological students were with Dr. Hogg at Kus, taking lessons in the daytime and aiding in evangelistic work in the evening and Sabbath days; and in the spring of 1879 six of them accompanied him to Ekhmim and were employed in the same way. Subsequently the same plan was followed once in Minya. Perhaps this was the best thing to be done at the time, on account of the limited number of workers and the great demand of the evangelistic department, but the opportunity for the proper training of young men in the doctrines and principles of the Christian system was comparatively small, and perhaps was one of the reasons why so many of them afterwards were influenced by the Plymouth Brethren vagaries.

In 1879 the association made the following division of the branches of study among the professors for the four years of study:

FIRST YEAR.

DR. HOGG—Hebrew language, Church history, Introduction to Old Testament, Canon and excursus on difficult passages, Moral science, Elocution and Composition.

SECOND YEAR.

DR. HOGG—Hebrew language, Church history, Introduction to Old Testament, Canon and excursus on difficult passages, Evidences, Elocution and Composition.

DR. WATSON—Natural theology, Systematic theology.

THIRD YEAR.

DR. LANSING—Hebrew exegesis, Apologetics, Hermeneutics of Old Testament, Typology.

DR. HOGG—Church history, Introduction to New Testament.

DR. WATSON—Systematic theology, Hermeneutics of New Testament, Theism, etc., etc.

FOURTH YEAR.

DR. LANSING—Hebrew exegesis, Hermeneutics of Old Testament, Prophecy, Pastoral office and duties.

DR. HOGG—Church history, Introduction to New Testament, Muhammadanism.

DR. WATSON—Systematic theology, Hermeneutics of New Testament, Church government.

Subsequently it was arranged that the junior class be taught by Dr. Hogg at Asyut, and the senior classes by Drs. Lansing and Watson at Cairo; and later on some of the studies pursued in the seminary were put into the last year's course in the training college, and the time of attendance at the seminary reduced to three years of seven months each. After Dr. Hogg's death, Dr. Harvey (March 10, 1887) was elected professor in the seminary in the department of church history, pastoral theology, etc.

The seminary has now been located in Cairo for several years, and has suitable dormitories and a recitation room. The following are the names of those who have studied at the seminary and have been ordained:

PASTORS.

1.	Rev. Tadros Yusif,	Pastor Nakheilah.
2.	Rev. Ibrahim Yusif,	Pastor Asyut (died).
3.	Rev. Shenooda Hanna,	Pastor Sinoris.
4.	Rev. Girgis Raphail,	Pastor Mellawi (Plymouthite).
5.	Rev. Girgis Abeid,	Pastor Ekhmim (died).
6.	Rev. Iskaros Mass'ood,	Pastor Abnub (died).
7.	Rev. Makhail Maziki,	Pastor Jawily.
8.	Rev. Ibrahim Tanyus,	Pastor Mutiah.
9.	Rev. Hanna Bashai,	Pastor Minya.
10.	Rev. Bishai Makhail,	Pastor Beni Adi.
11.	Rev. Ghabrail Yusif,	Pastor Sinhore.
12.	Rev. Benyamin Fam,	Pastor Abutig.
13.	Rev. Boulus Makhail,	Pastor Hore.
14.	Rev. Aweida Abd es-Shahid,	Pastor Luxor.
15.	Rev. Maawad Hanna,	Pastor Asyut.
16.	Rev. Shahata Aweida,	Pastor Mellawi.
17.	Rev. Makhail Takla,	Pastor Abu Kerkas.
18.	Rev. Sawarus Makhail,	Pastor Daweir.
19.	Rev. Sawarus Garas,	Pastor Suft el-Laben.
20.	Rev. Boulus Abd el-Shahid,	Pastor Ekhmim.
21.	Rev. Tadros Hanna,	Pastor Suft Midoom.
22.	Rev. Salih Hanalla,	Pastor Haret es-Sakkain.
23.	Rev. Makhail Abadir,	Pastor Monsurah.
24.	Rev. Hanna Grace,	Pastor Deir Abu Hiunis.
25.	Rev. Garas Grace,	Pastor Meir.
26.	Rev. Butros Dyanirius (om),	He has become a Plymouthite.

LICENTIATES.

Theophilus Girgis,
Tanyus Abd es-Seyyed,
Girgis Hanein,
Tubia Bishai,
Bishara Girgis,
Suleiman Tanyus,
Bashai Fam,
Bastaros Khalil,
Gabra Tadros,
Andraus Wasif,
Makhail Salama,
Aeed Tadros,
Salih Feltus,
Marcus Ghabrus,
Makar Girgis,
Mithak Bakhit,
Butros Hanna,
Matta Makhail.
Masa'ud Musaad,
Mirgus Abeid,
Ibrahim Girgis,
Farah Buktor.
Ishac Khalil.

It has been the writer's duty and pleasure to have a share in the training of all these pastors and licentiates, with the exception of Revs. Tadros Yusif and Ibrahim Yusif, who were disciples of Drs. Lansing, Hogg and Ewing, and in their younger days of Drs. Barnett and McCague.

CHAPTER XXVIII.

PRESENT POLITICAL STATUS OF EGYPT.

The Khedivate—Change of succession—Parties claiming political power—Provinces—Ministry—British control—Debt—Three classes of courts—Agriculture—Taxation—Irrigation—Products—Exports—Imports—Education—Railway system—Telegraphs—Postoffice—Influence of British occupation.

Since our mission began, several important and some great changes have taken place in the governmental status of Egypt, and as some of these have an important bearing on residents, including missionaries, it seems necessary to add a few pages at the end of this history, that the reader may understand the situation at the present time.

Up to the rule of Ishmael Pasha, the political status of Egypt remained in accordance with the arrangements made with Muhammad Ali by the Sultan and the great powers. Egypt continued to be a nominal part of the Turkish empire. A large tribute was paid to Constantinople yearly, certain restrictions on the army and navy remained, the succession to the viceroyalty was in favor of the oldest male descendant of Muhammad Ali. Ishmael Pasha, through a liberal use of money in Constantinople, and with the consent of the powers, secured a change in the succession, so that his oldest son should follow him in the viceroyalty, and the title of Khedive was substituted for that of viceroy. The extravagance of the first Khedive brought the government of Egypt into the greatest financial straits, and in his trouble the Khedive unwillingly consented to the admission of two Europeans as members of the cabinet, in order to assist in keeping the ship of state afloat. This arrangement, as we have seen, was of short duration, and events soon led to the dismissal of Ishmael and the accession of the kind-hearted Muhammad Tawfik, who accepted the appointment of

an Englishman and a Frenchman under the name of controllers, and they, with the best intentions and with laudable energy and wisdom, began the good work of preventing extravagance, of practicing economy, and honestly collecting taxation. That meant the dismissal of useless clerks and petty officials, careful watching the public treasury, so that nothing but honest payments should be made. This caused a large amount of discontent and friction. Then arose and culminated the conflict between the Circassian and Egyptian officers in the army, and the assumption of the latter of the power of removing and appointing the ministers of state, which terminated, as we have seen, in massacres and rebellion, and brought about the British military expedition under General Wolseley in 1882, and subsequently the occupation of the country by British troops. Soon after this occupation, the minister of foreign affairs of Great Britain made known to the Egyptian government that in all important political, financial and administrative measures, the opinion of the British representative in Egypt must be respected so long as the country continued to be occupied by British troops.

There are three parties claiming the exercise of power in the government of Egypt, (1) the Sultan, nominally the suzerain, and receiving a tribute of $3,500,000 yearly, for which Egypt receives nothing in return, but is ever plotting to increase his baneful influence in the Nile valley; (2) the British representative, with instructions to watch over and direct in general all the important affairs of state; (3) and the native government, with the Khedive at its head, supposed to act on the principle of "Egypt for the Egyptians." Add to this the immense power of the representatives of the foreign governments in jealously guarding the rights granted to foreigners under the capitulations, by which no foreigner can be apprehended without the permission of his consul, and, if charged with a criminal offence, can only be judged in accordance with the laws and by a judge of his own country.

Egypt is divided into fourteen provinces and five mayoralities. These latter are Alexandria, Damietta and Suez, Rosetta and Damietta. Over each province there is a governor and

sub-governor, and over each mayorality a mayor. The provinces are subdivided according to their size, and a petty official appointed over each division. The Khedive has a minister of interior, exterior, justice, public works, education and finance. These, with the financial adviser, form the cabinet. All are natives except the financial adviser, who is a Britisher. The sub-ministers, who are generally British, do the work and make the plans, and present these to the ministers for approval before being sent to the Khedive for his seal. There is also a parliamentary body, but its decisions are only suggestions, which may or may not be adopted by the ministry. Besides the financial adviser there is also an adviser to the ministry of the interior as well, and to the department of justice; these are subjects of the Queen of England. Under the department of the interior there is the police, with Englishmen over its chief divisions, and the prisons, with an English chief. The railways, telegraphs and customs are administered in the interests of the bondholders by three commissioners, one an Englishman, one a Frenchman, and one a native, the first being president. The total debt of Egypt at the present time is about $500,000,000, some of which is guaranteed by the railways and certain provinces, some by certain lands, called the daira, or the domains. The total revenue is annually about $52,000,000. The interest on the debt is about $18,000,000. The government requires for administrative and other purposes most of the balance. Any person desiring to know all the details, intricacies and anomalies of Egyptian finance and administration, should secure a copy of "England in Egypt," by Sir Alfred Milner.

At the present time there are in Egypt three classes of courts. First, the native courts, where judges are native Egyptians (mostly Muslims), with a few Europeans. In these are tried all cases both civil and criminal, arising between native subjects, also criminal cases between a European plaintiff and a native defendant. Second, the mixed tribunals, whose judges are about equally divided between natives and foreigners, the foreign judges being provided by the various governments of Europe and the United States of America, and the native judges being appointed by the Egyptian government.

The code according to which decisions are made is practically the Code Napoleon. The cases which are brought before these tribunals are civil cases between persons of different nationalities. Third, the consular courts. These hear all civil and criminal cases arising between persons of the same nationality ; i. e., if any civil or criminal case arise between two Englishmen, it is adjudicated by the British consular court ; if between two Americans by the American consular court. Criminal cases between persons of different nationalities are brought before the consular court of the defendant.

The inhabitants of Egypt depend almost entirely on agriculture for their means of support. The number of acres of cultivated land is about 5,000,000. The tax per acre varies from one dollar up to eight dollars, according to the quality of the land, and in some cases, in consequence of special favors granted by former viceroys. The total land tax is about $25,000,000. As agriculture in Egypt depends not on the rains, but on the artificial distribution of water from the Nile by means of canals, etc., the department of irrigation is one of the most important. Since the British occupation the best scientific and practical measures have been adopted to secure to the fellaheen an equitable distribution of water. Before that time bribery flourished in this department, and the lands of the poor were often destitute of water. The highest praise is due to Sir Colin Scott Moncrieff and his staff of honest men for working out a marvelous reformation to the benefit and delight of the poor peasantry. Here and there still exist the remains of the old system carried on in secret, but the improvement is so great that, in many places where the poor peasant had to pay five dollars an acre to his rich neighbor for water raised by a steam pump, the water is now supplied to him by the government, and the steam pumps are silent. The agricultural products consist of wheat, millet, maize, rice, melons, sugar, hemp, etc.

From the department of customs it appears that the chief imports are cotton stuffs, coal, provisions, coffee, tobacco, indigo, hardware, woolen goods, timber, wines, spirits and machinery. The imports in 1896 equalled $45,750,000.

Dr. Grant Bey.

The exports consist mainly of cotton and cotton seed, beans, wheat, sugar, maize, rice, gums, hides, wool, barley, cigarettes, ivory and ostrich feathers. Exports in 1896 equalled $66,000,000.

Education is making advancement year by year. The government has in Cairo schools of various kinds, primary, high, technical, military, normal, law, and in the provinces primary and high schools. The entire number of pupils in 1896, under the immediate control of the department of public instruction, was 10,749. In addition to these the various religious communities have in proportion to their number small primary schools, in which are taught reading and writing, as well as the first principles of their religious faiths, while the Catholics of various designations have some higher schools to which many are attracted by means of the facilities for acquiring the French language. The Copts have recently been moving also in the matter of education, but it is more from a desire to injure the mission schools than from a desire to teach their children. It often happens they open a school to draw off the boys from ours, and when ours closes soon after theirs is allowed to drop. They have a high school in Cairo in the patriarchate embracing a higher and lower department. They have lately been trying to organize a theological class, but the clergy are opposed to it, and, though greatly needed, it is not likely to succeed unless more union in Coptic councils prevails.

The railway system has developed rapidly. When the writer came to Egypt there was only the line from Alexandria to Cairo, and from Cairo to Suez. Now, Alexandria, Rosetta, Damietta, Benha, Zakazik, Ismailia, Suez, Port Said, Cairo, Beni Suef, Faiyum, Minya, Asyut, Girga, Kena and Luxor are connected by railways, and soon the system will include Aswan, Wadi Halfa and Beni Hammid, etc. The number of passengers conveyed by the railways in 1896 was 9,854,000. Telegraphic communication extends to all important places in the Nile valley, and follows the army in the Sudan. The post office department is equal to about the best in the world.

Many Americans ask what I think of the British occupation. Theoretically, it may be compared to a man forcibly taking pos-

session of another's house, and, without consulting his wishes, taking upon himself to arrange his furniture and direct his cuisine, and serve to him his meals in what the intruder considers a more orderly manner. Of course the owner of the house could not be supposed to show much affection towards the intruder, even though his rooms be better arranged, his furniture be better kept, his expenses be considerably less, and his debts gradually being reduced. The fact is, however, that nations can scarcely be compared to families. Egypt, at any rate, is on the highway to important possessions of European governments in the East, and cannot be allowed to get into a state of anarchy, and thus endanger the Suez Canal route. Besides it was abundantly proved that the native Egyptian government either could not, or would not, administer its affairs on the principles of justice and economy, but was year by year becoming more despotic, cruel and extravagant, ending in the insubordination of the military, and then the revolution and the occupation. At no time since the occupation could the British have left without danger of an immediate revolution, and they cannot in the future until there is left in the country such a power, civil and military, as can control and direct a people the large majority of whom are moved only by selfish motives and religious fanaticism. Suffice it to say, that though it would be easy to find fault with individual actions, and even with some administrative and corrective measures adopted since the occupation, still none but an Anglophobe will deny the great improvement made in the country since 1883 in almost all the departments of state, in spite of the senseless bigotry and stubborn non-possumus of the natives, and the contemptible jealousy, persistent and annoying opposition of some of the great powers. Those of us who know Egypt and Egyptian ways in the reign of Said and Ishmael can appreciate the change of to day. Still a republican from the West cannot help wishing for the time to come when the Egyptians, with an enlightened patriotism and a love of equal liberty and justice for all, will control and direct their own political destinies. If that time ever comes the present occupation will be acknowledged by all truthful writers to have been one of the means for its realization.

CHAPTER XXIX.

SPECIAL FRIENDS AND HELPERS.

The Ladies' Society of Paisley, Scotland—Students' United Presbyterian Seminary at Edinburgh—Maharajah Dhulup Singh—Mr. and Mrs. Peter Mackinnon—Turkish Aid Society—Ludwig Muller, Esq.—Dr. J. S. Grant Bey and Wife.

While the larger part of the support of the mission has been borne by the United Presbyterian Church in America, others have lent a helping hand, without which the work would not have extended so quickly or so widely in the Nile valley.

(1) The Ladies' Society of Paisley, Scotland, is deserving of special mention for their help in support of the girls' school in Alexandria, from the beginning of its existence and during many successive years. Their annual grant, sometimes more and sometimes less, and occasionally doubled, was a great encouragement and help, especially as it was always accompanied with kind and stimulating words. When I first went to Alexandria, in 1861, Rev. John Hogg, before removing to Cairo, informed me that it would be part of my duty to give yearly a report of the girls' school to the ladies in Paisley. On asking him to whom I should address the report he replied, "Address the Rev. G. C. Hutton."* The name called to my memory a young man who acted as teacher in the country school which I attended in Perthshire, Scotland, in my youth. Brother Hogg thought he might be the same, so in my first communication I asked if I had the pleasure of corresponding with one who at such a time taught school at such a place, and if so, did he remember the name of a widow called Watson who had then two daughters and a son with her, the other sons having gone to America? He replied that he was the person,

* Now Dr. Hutton, principal of the United Presbyterian Theological Hall, Edinburgh.

and remembered the family well, and made inquiries about each member of the family by name, although at least eighteen years had passed since he saw them. Suffice it to say that I had the pleasure of afterwards meeting him and some of the ladies in Paisley.

(2) The mission has been greatly indebted also to the students of the United Presbyterian Seminary at Edinburgh for their successful prosecution of at least two schemes for aiding our mission in Egypt. One of these was carried through by the efforts of Dr. Hogg, and the other inaugurated and pushed by his son, the Rev. H. W. Hogg. By these schemes the finances of the mission were increased about $6,000 each time, the amount realized from the second being used for aiding in the erection of small chapels throughout the Nile valley. Many congregations with church buildings have been aided by this fund to the extent of from $200 to $400.

(3) The annual gift of the Maharajah Dhulup Singh, on the anniversary of his marriage with Bamba, amounting to £1,000 ($5,000), was continued during thirteen years, and greatly relieved the treasury of the mission at the time it was first given, and subsequently enabled it to increase its forces and occupy new centers. It had not only a money value to the mission, but we knew that as long as it was continued his highness had an interest in good things, and when it ceased we feared that bad company had had its influence upon him, which we learned afterwards was the case. This, no doubt, led the British government to reject his claims for additional allowances which in turn reacted upon his proud spirit and drove him to apparent rejection of Christianity and re-acceptance of heathenism, and open opposition to Great Britain, for all of which he was thoroughly sorry afterwards.

He was subsequently reconciled to her majesty the Queen, and in a brief visit which Dr. Harvey made him in Paris, some months before he died, it was clear he was trusting in the Lord and in His grace for the salvation of his soul. In 1890 he gave the mission two sums of £2,000 each. One of these sums, at the suggestion of Dr. Lansing, has been set aside as a fund for the education of young men for the ministry.

The Maharanee Bamba died at her own home in 1887, in the humble and strong faith in which she lived. Mrs. S. B. Lansing who had been her teacher and life-long friend, was by her bedside when she fell asleep in Jesus. The Maharajah died suddenly in Paris several years later. They left two sons and three daughters.

(4) None deserve more honorable mention in this connection than Mr. and Mrs. Peter Mackinnon. For many years they have sent an annual gift to the mission, and on several occasions they have donated much larger sums to aid in special work, and notably for the enlargement of the girls' school in Cairo, and a year ago they sent a cheque for £1,000 as a fund the proceeds of which are to be used for the instruction of girls in Cairo. This sum is invested in America, and is called "The Helen Love Mackinnon Fund," in memory of their dearly beloved and only child, who died of diphtheria in Egypt. These dear Christian friends use in various ways and in an unostentatious manner the means God has given them for doing good. Their many acts of kindness and benevolence can only be enumerated by the Saviour whom they devoutly serve. Wherever they travel they are ever ready to lend a helping hand in any good work that Christian people are carrying on.

(5) We have also been under great obligations to the Turkish Aid Society for encouraging words and annual contributions, discontinued only during the past two years.

(6) We are very grateful to our banker, Ludwig Muller, Esq., for many acts of kindness. The facilities he has afforded us in times of need have been of great assistance to the mission, and highly appreciated by all the missionaries, while the friendly intercourse we have had with him and his estimable family is one of the pleasant incidents of our life in Egypt.

(7) Of personal friends interested in our welfare and our work, none come to our mind sooner than Dr. J. S. Grant Bey, and both his first and second wife. No year ever passed, from 1865 until his death in 1896, without our being under obligations to him for professional and material help. His constant attendance at our English services during all these years, and the intimate social relations existing between us as Christians

of the same faith, made his death a special loss to the mission, as, indeed, it has left a blank in Christian circles in Cairo which I fear will not soon be filled.

Many others might be mentioned did space permit. It is pleasant to note that many passing travelers have spontaneously contributed in aid of the mission, not only those whose ecclesiastical forms resemble our own, but not a few from the evangelical party of the Episcopal Church have encouraged us with kind words and generous contributions, proving that there is a bond stronger than that of outward forms binding Christians to one another.

Appendix.

NECROLOGY OF THE MISSION.

REV. JAMES BARNETT, D. D., was the son of Samuel and Mary (Mitchell) Barnett, and was born in Hanover, Dauphin county, Pennsylvania, June 16, 1817. His parents removed to Ohio when their son James was one year old, and connected with the Associate Reformed church of Mt. Pleasant, Butler county, of which Rev. S. P. Magaw was pastor. In this congregation James Barnett professed his faith in Christ on April 6, 1836. He pursued his literary studies at Miami University, Oxford, Ohio, and was graduated there in 1839. He studied theology at the Associate Reformed Seminary at Oxford, attending that institution four terms under the Rev. Joseph Claybaugh, D. D. He was licensed to preach the Gospel by the first presbytery of Ohio, April, 1842. He traveled over three thousand miles in Illinois, Wisconsin and Iowa in a tour of missionary prospecting. He was chosen missionary to Syria by the General Synod of the Associate Reformed Church at its meeting in the spring of 1844, was ordained by his presbytery July 23 of the same year, and sailed from America in January, 1845, landing at Beirut, Syria, on February 18, 1845. After some time spent in the study of the language and prospecting the country, he settled down for mission work in Damascus in 1846. In December, 1854, he removed to Egypt and with Rev. Thomas McCague, D. D., founded the American Mission in Cairo. He returned to America in 1861 and spent nearly

four years among the churches deepening the interest in mission work. In 1863 he received the degree of Doctor of Divinity from Monmouth College. On June 20, 1865, he was married to Miss Margaret L. Duff, daughter of Rev. J. Duff, and with her returned to Egypt in the autumn of 1865. With the exception of several months in Asyut, in 1866, he spent the rest of his missionary life in Cairo, Egypt. He remained in the mission till 1875, when, on account of ill health in his family, he withdrew from the mission and returned to America, and took up his residence in Emporia, Kansas, and as opportunity offered and health permitted, he engaged in home mission work until his death, on October 2, 1884, from cystitis. He left a widow, two sons and four daughters to mourn his loss. During his foreign mission career he made several tours through the Holy Land, one trip to Tadmar and one to Sinai. He wrote frequently for the Church papers on religious and missionary subjects. He left an extensive diary and a large number of personal manuscripts. He was a man of extensive reading, of more than ordinary intelligence, retiring disposition, unflinching adherence to what he considered truth, and indomitable perseverance and persistency. Though his pronunciation of the Arabic language was not the best, nor his knowledge of that language very extensive, his sermons and addresses were full of profitable matter, and much appreciated. He was faithful in visiting the sick, and kind to the poor. In conversation he was interesting, as his love of reading and travels through the East had enabled him to store up in his mind valuable information. Unconcerned about his own personal comfort, and deeply interested in the extension of the Redeemer's kingdom and the salvation of souls, he was well qualified to be a pioneer missionary in the foreign field.

REV. EBENEZER CURRIE was born at Massie's Creek, Greene county, Ohio, February 10, 1834; united with the Church when he was fifteen years old; was graduated at Miami 1861, and studied theology at Xenia, Ohio; was licensed June 24, 1862, by Xenia Presbytery, and ordained October 8, 1863, by the same; accepted an appointment as missionary to Egypt, and sailed with his wife for that field on March 4, 1865, and

arrived in Alexandria a month later. He was located in Alexandria for a time, and after the death of his wife he spent a few months in Asyut. His missionary career, however, was connected for the most part with Kus, where he spent several years, and was held in high esteem and affection by the people. He died in Alexandria, October 18, 1869, of Syrian fever, contracted while taking a short vacation in Palestine. He was a man of marked piety, of retiring disposition, of strong sympathy with the persecuted and the suffering, of high consecration to the work of Christ, of a meek and quiet spirit, and yet full of zeal in behalf of truth and right. On one occasion he was on his way up the Nile, and his boat tied up for an hour or two where there were other boats. While sitting on the deck, he noticed the captain of another boat tying a slave girl to the mast and commencing to beat her on her bare body with a stick. His holy ire was aroused at the sight, and he bounded across the boat that lay between them, and with closed fist felled the captain to the deck, and then made him rise and untie the girl. The man, afraid and amazed, instantly obeyed. No one who was acquainted with Brother Currie in his usual circumstances could have imagined that he would do such a thing, he was so humble, peaceful and meek. Does not this act remind us of Him who was meek and lowly in heart, and yet with holy zeal drove out of the sacred enclosure those whose avarice had converted the house of prayer into a den of thieves? Dr. Scouller fittingly says of him: "Nature, culture and grace had specially fitted him for the missionary work."

MRS. NETTIE CURRIE, daughter of Walter and Ann Parry, was born March 20, 1837, five miles east of Xenia, Ohio; united with the Church of Cedarville in 1853; was married to Rev. Ebenezer Currie on July 8, 1863, and accompanied him to Egypt in 1865. She died at Alexandria, March 6, 1866, leaving a devoted husband and a sweet babe a few days old. She was lively, zealous, intelligent, bright, deeply pious, a woman who was adored by her husband, beloved by all, with bright prospects of usefulness.

MISS S. B. DALES was the daughter of Hugh and Margaret Dales, was born July 20, 1820, near Moscow, Livingston county,

New York; united with the Associate Reformed Church in Philadelphia 1842, and sailed for the Damascus mission, Syria, September 30, 1854. For a time she was successfully engaged in a girls' school in that ancient city, and then removed to Egypt, reaching Alexandria on May 28, 1858. Here she conducted with great success a girls' school, the pupils of which were mostly Jewesses, until the autumn of 1861, when she was transferred to Cairo and worked efficiently among the girls and women of that city for many years. She became the second wife of Rev. Dr. Lansing in 1867, and continued to take a deep interest in the mission work up to her death on November 26, 1889. She was a woman of fine mind, warm heart, an interesting writer, of great zeal in the service of her Saviour and in the work of saving souls.

MISS MARY E. GALLOWAY was the daughter of Rev. Jonathan Galloway of the Associate Reformed Church of the South; was educated at Due West, S. C.; sailed for Egypt under appointment of the Associate Reformed Synod of the South, but to work in union with the United Presbyterian mission; was located in Monsurah until her marriage with Rev. John Giffen, in 1876; then for a short time she lived in Alexandria and removed with her husband to Asyut where she took an active share in the mission work until her death, in Cairo, on October 16, 1881. She was a woman of more than ordinary talent, vivacious, zealous, ever active in the work to which she had consecrated her life.

MISS SARAH HART was the youngest of five children born to Jewish parents in Hull, England. Her birth was in 1832. She became a Christian principally through the influence of her sister who had embraced Christianity, and who was earnest and zealous in making known to her friends the only way of salvation through Jesus Christ. Her youngest sister, Sarah, was the only one of the family who gave evidence of being impressed by her teaching, and she, after encountering many difficulties, was baptized on June 7, 1857, by the Rev. John Dick, of the Church of England, in Hull. She was immediately turned out of home by the mother, but through friends she obtained a situation as governess in England, and after-

wards went out to Egypt in connection with a mission to the Jews carried on by Mr. Reichart. While laboring in the work she became acquainted with the American missionaries in Cairo and joined them in April, 1861. She remained in this connection faithful and earnest in her work in the schools and the houses of the people until June 28, 1869, when she was burned to death by the explosion of kerosene oil. She was a woman of earnest piety, of good mental ability, of intelligent activity in her work, and a humble follower of the Messiah whom she loved.

REV. JOHN HOGG, D. D., was born April 30, 1833, at Gladsmuir, Haddingtonshire, Scotland, and united with the church at fifteen years of age; was graduated at the Edinburgh University in 1853; studied theology in the United Presbyterian Hall until 1856, when he went out under a Scottish society to open a school for boys in Alexandria, Egypt; returned to Scotland in 1859 and finished his theological course and was licensed in November, 1859, by the United Presbyterian Presbytery of Edinburgh; accepted an appointment as missionary of the United Presbyterian Church of North America, and returned to Alexandria and Cairo for some years. But the field of his active and successful labors was the upper country with Asyut as a center. While living he had a large share in every department of the mission work. Through his energy and tact were laid broad and deep the foundation of primary and higher education in upper Egypt, and the work of evangelization was pushed forward by him with the utmost energy. He left many unpublished manuscripts, a list of which may be found in Dr. Scouller's Manual. He died on February 27, 1886, respected by all, beloved by thousands. I have spoken of his character at length in Chapter XXVI.

DR. D. R. JOHNSTON, the son of Rev. J. B. Johnston, D. D., was born in Northwood, O., August 21, 1842; was educated at Geneva College; was the first of his community to volunteer for the maintenance of the Union in Company K., of the 17th Ohio regiment. After the war he studied medicine and graduated at Rush Medical College, Chicago; was married to Miss Margaret Stewart, and went to Egypt as a medical

missionary in 1868. He was located in Asyut, took a lively interest in the training of young men, and was elected the first president of Asyut College, but went to America the same year and never returned. He spent some years in Mansfield as druggist and physician, and then removed to Aledo, Ill., and pursued the same profession. He took a deep interest in religious and church affairs and was a member of the school board of Aledo, and a member of the senate of Monmouth College for years before his death. He died trusting in the Saviour, on February 20, 1897, leaving a widow and a son, as well as other relatives to mourn his loss.

REV. G. LANSING, D. D., was born on February 1, 1825, at Lishaskill, Albany county, N. Y., was graduated at Union College in 1848 and studied theology at Newburgh, N. Y., was licensed May 22, 1850, by the presbytery of New York, and having accepted an appointment as missionary to Syria by the Synod of New York, was ordained August 7, 1850, and sailed on the 12th of the following December; continued as missionary in Damascus until his removal to Egypt in 1856, and remained in connection with the American mission until his death on September 12, 1892. He was located first at Alexandria, but removed to Cairo in the autumn of 1861, and remained at that station to the end of his life. He was one of the chief factors in the mission whether as preacher, professor, writer, counselor, as will be seen by any reader of this history. The central premises of the mission in Cairo are a monument of his faith and his works, for though others shared in the collection of the funds and in the erection of the building, no one will deny that the plan was his conception, and to his tact and perseverance we are indebted to securing its completion. His letters in the Church papers and in the monthlies and quarterlies were always interesting and profitable. I have written at length about him when speaking of his death in Chapter XXIII. His mortal remains lie in the American cemetery at Old Cairo, waiting by the side of his co-laborers for the resurrection morn.

MRS. MARIA OLIVER LANSING, first wife of Rev. Gulian Lansing, D. D., was born at Lishaskill, Albany county, New York; was married to Dr. Lansing in August, 1850, and sailed

with him on December 12, 1850, for Syria; removed to Egypt in 1856, and died of cholera in Cairo, July 5, 1865. Her youngest son, Vischer, died the same day, and was buried in the same grave. She left three other sons with her bereaved husband. She was a dutiful wife, a devoted mother, a humble, quiet, and unpretentious woman, and a meek and lowly Christian, performing all the duties of her different relations in life with faithfulness and profit. Much beloved by all her friends, and especially so by those who were made orphans by the terrible massacre in Damascus in the year 1860, and to some of whom she opened her home and cared for them with a motherly love, and some of whom became afterwards useful laborers in the mission service.

ELMER ELLSWORTH LANSING, son of the Rev. Dr. Gulian and Maria Oliver Lansing, was born in Cairo, Egypt, on the 16th of August, 1861. He came to this country in 1873. After enjoying the benefit of a common school at Lishaskill, New York, he attended the classical institute at Schenectady, and subsequently completed a course of study at the Troy (New York) academy. In 1881 he entered the Albany Medical College, and graduated from that institution in March, 1884. About the year 1876 he made a profession of faith in Christ and united with the Reformed (Dutch) Church in Lishaskill. Soon after completing his medical studies, he accepted an appointment by the Board of Foreign Missions of the United Presbyterian Church as a medical missionary to Egypt. On the 20th of March, 1884, he was united in marriage with Miss Hattie E. Arnold, of West Troy, New York, and on the 16th of April following they sailed from Philadelphia for the mission to which they had been appointed. For a time they were engaged in the medical work in connection with the mission. In 1888 Dr. Lansing ceased to labor especially as a medical missionary, but continued the practice of his profession in the city of Cairo. He died on the 1st of June, 1893, while returning from Kosair, and his body was laid to rest in the cemetery near Kus.

MISS M. G. LOCKHART was born in New York City, September 19, 1852, united with the Church at Andes, New York, when only thirteen years of age; was educated at the college

institute of Andes; accepted an appointment as missionary to Egypt and sailed for that field September 26, 1874; labored for the most part in the school at Asyut and returned broken down in health in 1878 and resided with her mother at Barboursville, Virginia, until her death, June 6, 1882. She had a delicate constitution, was cultured and retiring in her manner, made considerable progress in the language, and was beginning to be useful in mission work when she was compelled by ill health to leave the field. "God's ways are in the deep."

REV. A. M. NICHOL was born March 13, 1846, near Fairview, Belmont county, Ohio, was graduated at Monmouth in 1871; studied theology at Allegheny and Monmouth; was licensed April 15, 1873, by Rock Island presbytery, and being appointed to the foreign field was ordained by the same. He sailed for Egypt, April 18, 1874, and remained in Asyut for a short time, and then was located in Monsurah until, on account of ill health he was compelled to return to America, where he died on July 20, 1887. On account of bodily weakness, he was not able for vigorous work, but did what he could in the mission field to testify to the Saviour's love and invite sinners to trust Him for salvation.

MRS. LAURA KATHARINE NICHOL was born in the city of Pittsburg, on the 3d of January, 1865. Her parents were Simon and Joanna Herget. They were identified with a German Evangelical Church in Allegheny City, the minister of which, the Rev. Mr. Lehman, baptized Laura. Her parents removing to Allegheny, she attended the ward school, and subsequently taught in the public school of the same ward. When quite young she attended the Sabbath school of the Second United Presbyterian church, and subsequently, at an early age, entered that church by a profession of her faith, under the ministry of the Rev. Dr. W. H. McMillan. On the 12th of September, 1889, she was united in marriage with the Rev. William M. Nichol, and having accepted an appointment of the Board of Foreign Missions to the field in Egypt, they sailed from New York on the 16th of October, for their life work in the valley of the Nile. Arriving in due time, they together entered upon the study of the language. Mrs. Nichol was welcomed by all in the mission, but was only beginning to entwine herself in their

affections when the Saviour called her to a higher sphere. She died on the 17th of August, 1890, greatly lamented not only by her devoted husband, but by all in the mission.

MRS. GEMELLA STRANG was born near Pulaski, Lawrence county, Pennsylvania, January 26, 1836. Her parents were Hugh and Diodena Cotton. In her early life she attended the Neshannock Presbyterian Church, near New Wilmington, Pa. When about eighteen years of age, she made a profession of faith and united with the Free Presbyterian Church, under the pastoral care of the Rev. Wells Bushnell. At the age of twelve she believed herself to be a child of God, and wished to join the Church. She was dissuaded from this by friends, who thought it better for her to delay for a time. Her heart was certainly much occupied with religious things in her early life, and her mind had sometimes been directed to the great subject of missions. Later she spent some time in Westminster College. On the 4th of July, 1861, she was united in marriage with Mr. David Strang. He was for a time in the Union army, and was severely wounded in one of the battles. Mrs. Strang, with heroic devotion, found him and waited upon him in the hospital in Philadelphia. After the war Mr. Strang was appointed a lay missionary to Egypt, to have charge specially of press work in the mission. Mrs. Strang gladly went with him to his field of labor, in 1866. They both became proficient in the Arabic language. In 1876 they retired from the work, and spent some nineteen years in charge of a congregation at Lincoln, Tennessee, Mr. Strang having entered the Gospel ministry. In the providence of God, he was led to return to Egypt in 1895, because of the illness of a beloved son. Mrs. Strang followed her husband and son to Egypt, on account of the son's continued illness. She arrived too late. Her son had been laid in the grave ere she reached the country. In just one year from the date of her arrival, she died of cholera, which was then epidemic in the country. Her death occurred on the 6th of September, 1896. The mother is buried at Alexandria, her son at Cairo.

Mrs. Strang was a noble woman. The whole mission and many who knew her in this country mourned sincerely when she was removed by death.

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